

OCTOBER, 1920

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ROSICRUCIAN FELLOWSHIP

MAGAZINE



MRS. MAX HEINDEL, *Editor*

MYSTICISM, PSYCHISM, OCCULTISM
AND MAGIC

A GLIMPSE INTO THE UNKNOWN
THE MYSTERIOUS SVASTIKA
WHY I AM A ROSICRUCIAN

CONDITIONS ON THE INVISIBLE PLANES
FROM TALKS WITH THOSE BEYOND

THE UNPARDONABLE SIN
FILIPINO FAIRIES

20 Cents a Copy
Two Dollars a Year

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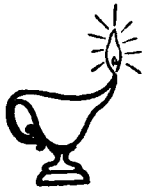
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ROSICRUCIAN FELLOWSHIP MAGAZINE



Rays from the Rose Cross

Edited by Mrs. Max Heindel



VOL. 12

OCEANSIDE, CALIFORNIA, OCTOBER 1920

NO. 6

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Subscription in the United States and Canada, \$2.00 a year. Single copies 20c. Back numbers 25c. England, 10s a year.

Entered at the Post Office at Oceanside, California, as Second Class matter under the Act of August 24th, 1912.

Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

ROSICRUCIAN FELLOWSHIP

Oceanside, Calif.

Printed by the Fellowship Press

The Mystic Light.

L'Envoi

When earth's last picture is painted, and the
tubes are twisted and dried,
When the oldest colors have faded, and the
youngest critic has died,
We shall rest and, faith, we shall need it—lie
down for an aeon or two,
Till the Master of all Good Workmen shall set
us to work anew!
And those that were good will be happy: they
shall sit in a golden chair;
They shall splash at a ten-league canvas with
with brushes of comet's hair;
They shall find real saints to draw from—


Madalene, Peter and Paul.
They shall work for an age at a sitting and never
be tired at all.
And only the Master shall praise us, and only
the Master shall blame;
And no one shall work for money, and no one
shall work for fame;
But each for the joy of working, and each in his
separate star,
Shall draw the Thing as he sees It for the God
of Things as They are!

—Rudyard Kipling.

A Glimpse Into the Unknown

MRS. WM. KURT

Editor's Note:—This article was awarded third prize in the recent Prize Competition.

 EVEN years ago September 15th, our little boy, aged ten years, passed out of his temple of clay, back to the "Homeland," And a wonderful privilege was ours to have had the care and love of this beautiful soul.

For a child of ten years he was very spiritually developed and had a wonderful insight into the mystical side of life. He had an intense love of art and nature, and simply could not like other boys of his age shoot a bird or deliberately hurt any creature; and once he grieved for weeks over a pigeon which my brother had shot,—he was then two years old.

In him I had infinitely more than a son, and felt that as the years should go by I could confide my deepest thoughts and feelings to him

and "be understood," but it was not to be. So when he was called home to heaven, you can imagine what an emptiness it could have left in my life—yet did not. I could never grieve over his going for it seemed necessary. He has never been far from me and often has seemed so very close. He has been such a help to me all through the years.

I never made any special effort in any way to communicate with him or bring him closer by grieving or longing, knowing that if it were necessary he would come and I would well know of his nearness.

I never thought it quite right to hold our loved ones down, but thought that we should rise to them if we needed them. So here I will relate as nearly as possible my experience in the unknown and the privilege of seeing him "over there."

The fall following his passing out of this life I was taken violently ill with a kind of poisoning. I was in bed one week and suffered intense pain nearly every moment of the time. I talked very little as it caused me so much pain, and I also had little desire to talk. I had much to think about and spent a considerable of my time in prayer and meditation.

The nurse that I had at the time was very worldly, to say the least. She had trouble enough but plainly of her own making. She remarked one day that I just lay there so quiet and unconcerned as if I didn't care whether I lived or died. She said, "your eyes look so sad and tired." I laughed and said, "I was never more interested in things."

It was under these conditions that I fell asleep one beautiful bright morning about nine o'clock. The room was flooded with sunshine, the house was very quiet, the children were playing quietly outside, or at least I did not hear them. I was suffering the most intense pain before I found relief in sleep or unconsciousness.

I dreamed and in my dream I was at the home of my parents, (I lived about 150 miles from their home.) My parents and two sisters and myself were looking at a very threatening storm cloud. The whole sky was dark and overcast, but this particular part of the heavens (northeast) was very dark and menacing; then the clouds gradually began to turn a pinkish hue. As I gazed spellbound at the scene, the clouds gradually parted and it turned lighter behind them as if a light were shining there; now I was no more conscious of those around me; I was alone.

Then in the rift I saw faintly outlined a cross, a heavy, massive, granite cross, "The Rock of Ages," I said, and knew it was that. Then the cross became distinctly visible with granite boulders lying all around it and fading away in the distance.

Distinctly emerging from the cross was a beautiful oblong granite fountain, nearly full of the purest, crystal, sparkling water I had ever beheld. The water came directly from the cross. The fountain also had an outlet on the opposite side, from which the water flowed steadily. Then I noticed standing by the foun-

tain a woman, and on the other side a child of about two years. As I gazed spellbound at the scene, I knew that this was the Virgin Mother and the Christ Child. In the hand of each was a small cup with which they were slowly dipping water from the fountain and pouring it out, seemingly over the whole world.

Here my attention was diverted to another scene. A little farther to the right was another rift in the clouds. I saw two figures faintly outlined, and as they became more clearly visible, I saw it was a painting most beautifully executed. Underneath and half circling this picture was a wreath of lovely flowers—roses, violets, pansies, and white tuberoses. No words seem adequate to describe the wonderful beauty of the shades and colors of such a heavenly vision. Since I have seen the "Rosy Cross," it always reminds me of this wonderful scene.

As I gazed at these two scenes, too awestruck to even try to speak, I noticed a light just between the two; it was oval in shape. As my interest centered on this light, which was slowly growing brighter, the faint outline of a face appeared. As the features became clearer, I saw that it was the face of Harold, my own little boy. His face was fairly alight with a serene, heavenly smile. As he looked at me, I knew that he had a message to give me. As I waited expectantly, I noted the clear cut of his features, the smile so natural,—it was so distinctly "our Harold" that he could not have been more real in the material world.

Then emerging from the light surrounding him, came a ray of light, to me resembling lightning, and through this in a language that needed no material vocal organs or sound yet clearer than the organs of flesh could have made them, came the words, "Mamma, this is what we do in heaven with our time," indicating art, statuary, painting, etc.—all the things one desired to do in earth life, yet when handicapped, could not. Then in some way he led me on in the spirit and showed me the true object and meaning of sorrow and trouble through which we have to pass while in earth life. The earth life seemed just a school day, the sorrows and troubles, the lessons which were our greatest blessings. They seemed so short from the heaven point of view, yet so long here.

I had spent much time wondering about "Eternal Life," and once heard some one say, "I would hate to live forever in heaven or anywhere else; it would get mighty tiresome." Personally I had never taken that view, but always felt that there must be some provision for filling in our time there. So here I was privileged to get one little glimpse into that eternity, which I will never forget.

I am really not able to find words with which to describe what I saw. But there one seemed to be able to view and help the loved ones on earth. Their sorrows and troubles seemed but bright jewels over which the departed ones appeared to rejoice instead of grieve. They rejoiced in a loving, sympathetic way because they understood their true meaning.

Then there was the anticipation of the future, the joy in receiving the loved ones, one by one, the looking forward to the joys and work of eternity. No words could describe, no human mind could comprehend or grasp, the full meaning of such bliss and heavenly joy.

It was in the very joy and wonderment of this scene that my journey into the "unknown" ended, and I suddenly found myself on earth again, awake. I found all so quiet and serene the sun shining so brightly, that I was astounded for a few minutes. The nurse was sit-

ting in the room. I asked her if there had been any unusual noise. She said, "No, all has been quiet," then added, "you must have had a good sleep, you look so rested and refreshed." I told her I had had a very good sleep and felt no more pain. From that moment my recovery was rapid, and I soon was well and myself again.

Not long after this experience I went through my "Gethsemane." We have had many trials troubles, and struggles since then, but this experience has always been such a help and comfort to me through the years and through "the valley of the shadow." Now we are looking to the "Hills," where the sun's rays shine bright and warm and "whence cometh our strength."

Not long ago, a sister, in writing to me asked, "Do you remember that dream you had about the fountain and cross, the Virgin and the Christ Child? Doesn't it make you think of the coming of the Aquarian Age and the coming of the new religion?" And why not? It has had a multitude of meanings to me. At that time I had heard of the Aquarian Age, but did not understand it as I do now since having read the Rosicrucian view of it. But I have always looked upon the experience as a God-given privilege, a glimpse of the "Plan of the Ages."

The Larger Vision

By C. H. P.

In the affairs of this commercial world, one of the chief difficulties confronting the employer of labor and the employee as well, is that of lack of the Larger Vision. One's nose is so close to the grindstone, to use a colloquialism that one loses sight of the vistas of development that are even now taking place in the individual, as he finds in himself and as others recognize in him the results of thoroughness of preparation; conscientious attention to the work in hand; patience and kindly forbearance with seemingly unbearable surroundings which, to every outward appearance and inward inclination, he has long since outgrown. Thus a man at a lathe, a woman with a darning needle, or a child with a hard problem, all of them need encouragement;

all of them need sympathy and cheer during these periods of test and strain; all of them need, in other words, to have their power and stamina sustained through the maintenance of that one thing, so indicative of hope and courage, so necessary to cheer and happiness, so vital to bouyancy and zest: *The Larger Vision*.

This is not more true in the realm of commerce than it is in that of philosophy or religion. Man frequently seems at a standstill as he makes his way along hill or vale; does the little homely things of life day after day, and ponders the while, like the little boy who so frequently looked at the Great Stone Face, the big characters of history, and wishes that he, too, might deserve to be found worthy to serve

in a big way. Constantly are there times that try the spirit—and how else was it ever intended to be? For without these tests we surely would not gain soul growth. And it is during these tests that we can expectantly and hopefully remember that Larger Vision which in turn will help us to proceed with strength upon our way.

In commercial life, more and more, employers are using the motion picture to point out to the workers what their individual work means to the whole. If John Smith works at a certain piece work day after day, he is shown how this particular bit of work fits into the whole; and how the finished product meets a great world-need, perhaps; how the product is distributed; how much good it does in districts where it is used; and thus John Smith, feeling himself a needed part of a great organization, maintains that thought as he daily strives to be worthy for advancement towards a higher and broader work.

The analogy in our mental and spiritual work is plain. But who is there to have motion pictures taken to show us ourselves as we really are; to show us a record of how we are progressing; to speak that word of cheer which will bring up a picture of progress made and of certain and assured advancement? Was that not why we so appreciated our mothers,—because they knew how to say the little words which helped us on our way? Yet the day comes when we can not always look to our earth mothers for these intimate little things, nor can we rely upon human ties to fill the gap which divine relations alone can supply. Thus we come to the point where we find that those are indeed our “mothers” and our “brethren” who “do the will of the Father,” and hence we realize that as we ourselves struggle through these dry spots, as we live through the deserts to survive to reach the oases of life, we in turn have the great and sacred privilege to being “mothers” and “brethren” to other fainting ones,—to give them the Larger Vision until they themselves shall gain and retain that inspirational concept which shall sustain them through everything, even through their successive conflicts with the so-called Last Enemy.

Thus the little “calms” and “periods-of-apparently-doing-nothing” melt—they dissolve

like the “dissolves” of the motion picture into the Larger Realization that these periods which might discourage us if we were not wise enough to see them for what they are, are actually golden hours for spiritual growth, granted us by God for garnering treasures which we may pass on with joy to needy travelers.

We may seem either to be doing little or to have little to give, but the conscientious “doing-each-day-what-is-to-be-done,” materially and spiritually, is all that the Lord requires of us at the time. And the gentle prayer that we may ever be receptive to the thoughts which He sends us, will open to our thought many vistas which, if we are worthy, may prove to be lines of endeavor that may well be acceptable in His sight.

Suppose we, for example, were to ascend to the Mount of Spiritual Vision right now. Suppose we review in imagination the Field as it will appear a generation hence. Suppose we note the Rosicrucian Institutions that have been erected, dotted over the land; the Service-to-Humanity which has been instituted; the normal schools that have been started in order that suitable teachers may be trained to “carry on” this great teaching. Suppose we take a look into the “Happiness Hours Schools” that have been started for poor babies who must be left somewhere while their parents earn a living; or the “Happiness Kindergartens” that have been established for others; or “Happiness Centers,” or whatever they will be called, where clean and wholesome entertainment and exercise and training are given the growing boys and girls of the communities. Suppose we trace the other lines of culture and development which have come through the study of *The Rosicrucian Cosmo-Conception* and other writings of Mr. and Mrs. Heindel,—and we say to ourselves as we look at this active field of happy hearts (and what workers in the world will be more joyous?): “Is it possible that such a prospect ever found me dissatisfied; that I was ever discouraged; that I ever gave in to pessimism or self-centered egotism with such a vista really shining before my eyes? Where was I? Was I asleep that such a Vision should have escaped me?”

Where, then, if we hold to such ideals, is the room for discouragement and disheartenment; for discord or disease? Most of the disease that

(Continue on page 230)

Why I am a Rosicrucian

MAX HEINDEL

Editor's Note: The following is one of Max Heindel's former lessons to students. It is one of a series which we shall publish.

NOT infrequently we find that some one takes the platform to explain why he is a Baptist, Methodist, Christian Scientist, or what his particular faith may be. We have often been asked by our students for something which would help make plain to their associates why they had embraced the teachings of the Elder Brothers given through the Rosicrucian Fellowship, in preference to the faith which they had left. We will, therefore, endeavor to give a succinct resume of reasons which appeal to us as sufficient, but students will doubtless find many other reasons equally as good or better, which they may add verbally to what is here said.

It should be made clear in the very beginning that students in the Rosicrucian Fellowship do not call themselves Rosicrucians. That title applies alone to the Elder Brothers, who are the heirophants of the Western Wisdom Teaching, and they are as far beyond the greatest saint living in spiritual development as that saint is above the lowest fetish worshiper.

When the bark of our life sails lightly upon smooth summer seas, wafted along by the fair winds of health and prosperity, when friends are present on every hand, eager to help us plan pleasures which will increase our enjoyment of this world's goods, when social favors or political powers come to us to gratify our every wish in whatever sphere our inclinations seek expression, then, indeed, we may say and seem justified in saying with our whole heart and soul: "This world is good enough for me." But when we come to the end of the smiling sea of success; when the whirlwind of adversity has blown us upon the rocky shores of disaster, and a wave of suffering threatens to engulf us; when friends have failed and every human help is as far off as it is unavailing, then we must look for guidance to the skies as does the mariner when he steers his ship over the waste of waters.

But when the skipper scans the sky in search of a star whereby to steer the ship safely, he finds that the whole heavens are in motion. therefore to follow almost any one of the myriad

of wandering stars visible to the eye would be disastrous. To meet the requirements the guiding star must be perfectly steadfast and immovable *and there is only one such, namely, the North Star.* By its guiding light he may steer in full confidence and will bring his ship to the haven of rest and safety. Likewise one who is looking for a guide to which he may trust in days of sorrow and trouble should embrace a religion founded on eternal laws and immutable principles, able to explain the mystery of life in a logical manner so that his intellect may be satisfied while at the same time containing a system of devotion that may satisfy the heart, so that these twin factors in life receive equal satisfaction. For only when man has a clear intellectual conception of the scheme of human development is he in a position to range himself in line therewith. And when it is made clear to him that that scheme is beneficent and benevolent in the very highest degree, that all is truly ruled by divine love, then that understanding will sooner or later call out in him a true devotion and heartfelt acquiescence which will awaken in him a desire to become a co-worker with God in the world's work.

When seeking souls come to the door of the church to seek surcease from sorrow, they cannot be satisfied with such platitudes as that it is the will of God that sorrow and suffering has come to them, that in His divine providence He has seen fit to scourge them, and that they must take it as an indication that He regards them as His beloved children and be satisfied no matter what happens. They cannot see that Deity does justice when He makes some rich and many poor, a few healthy and many sickly, and it is only too often in evidence that iniquity is prosperous while rectitude is in rags.

The Rosicrucian Teaching gives clear and logical information concerning the world and man; it invites questions instead of discouraging them, so that the seeker after spiritual truth may receive full satisfaction intellectually, and its explanations are strictly scientific as they are reverently religious. It refers us for information regarding life's problems to laws that are unchangeable and immutable in their realm of action as the North Star is in the heavens.

Though the world whirls upon its axis at the rate of 1000 miles an hour, we stand safely anywhere upon its surface because the principle of gravity prevents us from being hurled into space by the terrific speed. We know that the law of gravity is eternal; it will not act today and suspend action tomorrow. When we enter a hydraulic elevator we rest safely upon a column of water because that fluid is more incompressible than most solids, and this property is the same yesterday, today, and forever. Were it suspended for even a few moments, thousands of people would fall to their death; but it is steadfast and sure, therefore we trust it implicitly.

The law of cause and effect is also immutable; if we throw a stone into the air, the act is not complete until by gravitation it has returned to earth. *Whatsoever a man soweth that shall he also reap*, is the way this law is expressed in the realm of morals. "The mills of God grind slowly, but they grind exceeding small," and once an act has been done, the re-action will come some time, some where, as surely as the stone that was thrown in the air returns to the earth.

But it is manifest that all of the causes that we set going in life do not ripen in the present existence, and it therefore follows that they must find their fruition somewhere else at some other time, or the law would be invalidated, a proposition that would be as absolutely impossible as that the law of gravitation could be suspended, for either would make chaos out of cosmos. The Rosicrucian teachings explain this by a statement that man is a spirit attending the School of Life for the purpose of unfolding latent spiritual power, and that for this purpose it lives many lives in earthly bodies of increasingly finer texture, which enable it to express itself better and better. In the lower grades of this school of evolution man has few faculties. Each life-day he comes to school in the morning of childhood, and is given lessons to learn, and at night when old and gray the nurse-maid of nature, "Death," puts him to sleep, that he may rest from his labors until the dawn of another life-day when he is given a new child body and new lessons. Each day the teacher of the school,—"Experience," helps him to learn some of the lessons of life, and gradually he becomes more and more proficient. Some day he will have learned the entire curriculum of the school which includes building of

bodies as well as using them. Thus when we see one who has few faculties, we know that he is a young soul who has gone to life's school only a few days; and when we find a beautiful character, we recognize an old soul who has spent much time in mastering its lessons. Therefore we do not despair of God's love when we see the inequalities of life, for we know that in time all will be perfect as our Father in Heaven is perfect.

The Rosicrucian Teachings also take the sting of sorrow out of the greatest of all trials, the loss of loved ones, even if they have been what is called wayward or black sheep; for we know that it is an actual fact that *in God we live and move and have our being*; hence, if one single soul were lost, a part of God would be lost, and such a proposition is absolutely impossible. Under the immutable law of cause and effect we are bound to meet these loved ones some time in the future under other circumstances, and there the love that binds us together must continue until it has found its fullest expression. The laws of nature would be violated if a stone thrown from the earth were to remain suspended in the atmosphere, and under the same immutable laws those who pass into the higher spheres must return. Christ said, "Ye must be born again," and "If I go to my Father, I will return."

But although our reason may reach into the mysteries of life, there is still a higher stage, *actual first hand knowledge*. As a matter of fact the forgoing propositions are capable of verification by each one, for we all have a *sixth sense* latent in our being, which will sometime enable us to view the spiritual world with the same distinctness as that with which we see the temporal. This sixth sense will be developed by all in the course of evolution, and there are certain means whereby it may be developed now by all who care to take the necessary time and trouble to do so. Some have done this, and they have told us of their travels in the land of the soul. We believe their testimony concerning that place just as we believe what people who have traveled in Africa or Australia tell us of those countries. And just as we say that *we know* the earth revolves upon its axis and spins in its orbit around the sun because we have been thus informed by scientists who have made the investigations and calculations that establish

these facts, so also we say that *we know* the dead live, and that whether dead or alive, in the body or out of it, we are all enfolded in the love of our Father in Heaven without whose Will not the smallest sparrow falls to the ground, and that He cares for all and orders our steps in harmony with His plans to develop our spiritual powers to the highest possible degree.

Eye has not seen nor ear heard the glories that are yet in store for us, but a poetical mind has expressed a little of what we may look forward to in the following lines:

"Build thee more stately mansions,
O my soul!
As the swift seasons roll.
Leave thy low vaulted past,

Let each new Temple, nobler than the last,
Shut thee from Heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting
sea."

So because of the logical soul-satisfying philosophy of life given by the Rosicrucians, we follow their teachings in preference to other systems, and invite others who wish to share the blessings thereof to investigate. Therefore a Correspondence School in this Christian Mystic Teaching of the Rosicrucians is conducted by the Rosicrucian Fellowship.


Conditions On the Invisible Planes

From Talks With Those Beyond

AGNES COOK

PART III

THE NATURE OF SPIRITUALISTIC PHENOMENA

 PERSONS who are yet fettered by the conditions of earthly life have little or no idea of the tremendous forces at work ceaselessly outside their sphere of cognizance.

Scientists are now on the threshold of far more wonderful discoveries than have yet been made during the space of historical record. They will find new mediums of transmission and travel, which will as far transcend the old as the wireless telegram is in advance of the written letter. But it has always been possible to send wireless telegrams; it simply has not come within the scope of man's physical powers until now. The same remark applies to all future discoveries and their uses. They form part of the great world scheme, and only await the forging of the master key to open the door.

Now when one lays down the physical body, the more ethereal part of the personality is immediately set free and begins to function in an entirely new set of conditions and capacities. However vicious a life a man has led, it makes

no difference to his powers in the next world. He has the same senses and potentialities as the saint, and the same capacities for good or evil conduct. Just as when a babe is born into your world, normally its physical senses are equal in all respects to those of others.

The great difference between the sinner and the saint (I use the terms for comparison; I mean the younger and the more mature soul,—both equally God's children) is in the matters of environment and aspiration. By long years of meditation and action in spheres of loving service to his fellow man, the saint has created a world of harmony, peace, and love which belongs inseparably to him, and upon which he enters more fully at the hour of death, because he then comes into the use of faculties which the body prevented his exercising except to a limited degree. The sinner has not begun to create this world, and therefore it does not exist for him, but he has the power to improve his condition very greatly while occupying the intermediate states between earth lives, if he only will.

There are a large number of dwellers on the plane or state of consciousness immediately fol-

lowing that of earth, who have to remain in that state until the necessary aura for progression has been created by undoing as far as possible the harm engendered by the previous life, and by actively engaging in whatever work they are best suited for on their present plane. Among these are many persons whose force of character and other qualities combine to make them leaders, under whose control their fellow souls band together and try to attract the attention of friends on earth, with a view to assuring them of the immortality of the soul and the continuance of the sacred love ties and relationships of earth life when the body is laid down.

Now, although this is a very essential part of spiritual work, it should not be done by mediumistic methods. A person should refuse to have anything to do with mediumistic phenomena, because the vibrations of beings but little removed from his own sphere and having at their command great forces of a physical nature is stultifying to spiritual growth, and sometimes effectively checks advancement for a whole life. Unfortunately too, with all the care exercised by the leaders on our side, extremely undesirable entities sometimes gain entrance and attach themselves to the sitters to their own and the great detriment of the victim.

An undeveloped spirit when manifesting physically can only give instruction which is not above what any intelligent person could give in a normal state, and which is not nearly so helpful and inspiring as what you have at command in the writings of the great initiates. Apart from the fact that the physical phenomena of the seance appeal only to mortal brain and mind, the vibrations attending these phenomena are of such a character that no being from a high sphere could possibly approach the conditions surrounding any communion of that kind.

Another well known fact is that astral spirits have complete control of all the psychic force which you feebly call into play when you practice hypnotism, mesmerism, and the like. They are past masters in the art, and when you are in a passive condition they can make you see, feel, and hear anything they wish. Although you may not see the hands magnetizing the

sitters, they do so, and always get them into a semi-hypnotic condition before commencing operations. This is the real danger of the seance chamber, for we have, unfortunately, unscrupulous operators over here as you have on earth, with far greater powers of deception and evil. Your asylums and hospitals for unnameable disease contain a large percentage of persons who have come into the corresponding dreadful conditions through being obsessed while in a passive state by some ignorant and undeveloped entity.

The objection may be raised that if these powers of evil exist, they must be all around you in every day life. As to this, the places an evil spirit would be attracted to, the low public house or places of license and lust, are not usually visited by the average wholesome, clean-minded person, except with a positive and strong desire to do good to the inmates, which effectually keeps at bay anything evil by the power of love. But when you deliberately put yourself in a passive condition and invoke beings from another sphere to make physical manifestations of their presence, you are taking on your shoulders an awful responsibility, not only for yourself but for those with you.

No number of physical phenomena will bring conviction to the soul. It is only the mortal mind which is perishable that responds to such phenomena. That to which the soul responds is permanent, sure, and satisfying, and is attained by entering into the Silence, alone with God, away from all which would appeal to physical sense. It is then that the still small voice is heard, and the listening soul becomes acquainted with the Great Secret.

(To be continued)

“Wisdom and knowledge, far from being one,
Have ofttimes no connection.

Knowledge, the mere material with which Wisdom builds

And which till squared and fitted to its place
Doth but incumber whom it seemth to adorn,
Knowledge dwells in heads replete with
thoughts of other men,

Wisdom is humble that it knows no more.”

Knowledge is proud, it knows so much,
Wisdom in minds attentive to their own.

Mysticism, Psychism, Occultism, and Magic

H. GENTIS

IN ORDER to distinguish between Mysticism, Psychism, Occultism, and Magic, it is useful first to discriminate between mediumistic communications and the other mentioned forms of metaphysical states and actions. This is so much more the case as the great abyss which lies in front of the aspirant at the very beginning of his way of differentiation is the

PIT OF MEDIUMSHIP

out of which an escape is extremely difficult, and which to avoid is of the highest importance. Of course this view may not please the mediums who will hold they do a certain amount of good, which I would not contradict; but when I have the choice between pleasing those mediums and warning many other people of the possible risk they run in dabbling with mediumistic phenomena, then I have not the slightest doubt that my duty calls me to pronounce that warning, if it please mediums or not.

When the ego came into existence it had a long road before it—it had to bring its personality into a condition of responsiveness and obedience to its will, and it took the ego very many lives to reach that condition, even as imperfect as it is today.

To do away with that will, to deny the spirit in us the right of directing its own vehicle, to supplant it by the allurements or the overwhelming will-power of another entity who may or may not have a physical vehicle of his own is weak-willed, stupid and blind in a medium; on the part of the overpowering control it is a decided crime. It is really a case of assault on the mental plane.

It is further similar to the theft of the total assets of a merchant, throwing him at the same time out into the desert. Moreover, the consequences of mediumship are fatal. The weakness of will and the surrendering to the other entity may last for more than one incarnation. Physically, the latter causes depletion of the body and as a result ill health, often the medium tries to recuperate from loss of vitality by the use of liquor and drugs.

We are living in a sea of life ether and assimilate the part of it which enters our bodies through the spleen vortex. Spreading inwardly, it carries its properties all over the nervous system and through the blood. This process of replenishing the vital or etheric body with fresh constituents is stopped and reversed by the action of the controlling entity, and in a materializing medium the stream of that life and health-giving ether leaves the body from all sides, especially through the spleen, and is sucked up magnetically, assimilated, condensed, and thus made visible by the control who uses it for demonstrations.

The recurrence of this action causes a condition of continuous lack of vitality in all parts of the body, equivalent in type but more dire in consequences than chronic anaemia. Considering this idea I would say that mediumship—especially the trance condition—is a state of negativeness which goes together with loss of consciousness and must be regarded altogether as a step backward in evolution.

PSYCHISM

Psychism depends upon a condition of the body. Psychism manifest as clairvoyance, clairaudience, and psychometry, which result from conditions of hyper-sensitiveness and are not synonymous with mediumship nor necessarily mysticism, occultism, or magic. Psychism is apparently dependent upon certain conditions of the aura and the blood, which conditions seem to be obtained sometimes by clan inbreeding (Scotch second sight, Irish psychism,) and probably has some connection with the conditions of life to which certain families have been subjected generation after generation.

Laymen often consider psychism to be occultism, which is not necessarily so, although aspirants to occultism will gradually develop that hypersensitiveness of the organs which causes clairvoyance and clairaudience. Hence occultism without the development of these extensions of observation is only a pseudo occultism.

Psychism is thus a widening of the sphere of observation and consciousness by the refinement of the body, while mysticism and occultism are the result of the growth of the soul.

Now having taken the negative condition as the background, let us consider what mysticism is, how it becomes occultism, and how this leads to magic.

A CLIMAX

There is according to my views a regular climax in the three of them, and this upward movement keeps pace with the growth of the soul.

Suppose we are directors of a band of musicians intending to give a concert. Suppose, however, the musicians run amuck and those who can make the most noise, do so. Under those conditions we would probably hear nothing else but the big drum and cymbals, even if the cello and the bass might try to compete. A good singer or a master violinist, if he were among them, would certainly abstain from giving us the benefit of his accomplishment as long as the uproar of the cymbals and the big drum lasted.

Many are in this same mental state. They allow the vibration of the lower senses to occupy all the time set by for their concert, and only in a part of humanity as yet has the concrete mind (which I compare with the cello in the concert) been developed. The mind is following the rambling senses and desires. Outer attractions, riches, and honor direct the actions of the personality and prevent the Divine Spirit in man from expressing itself. The remedy is given with the description of the disease. If one masters the lower vibrations, keeps the lower mind one-pointed,

GOD IN US

the Master Musician, the Christ in man, will speak.

The concrete mind is the great slayer of the real. Let the disciple slay the slayer. For when unto himself his form shall seem unreal as do on waking all the forms he sees in dreams, when he has ceased to hear the many, he will discern the one, the inner voice which kills the outer. Then, and not until then, shall he forsake the region of the false and come into the kingdom of the true.

That then is the first step into

MYSTICISM

God "*in*" man speaks to man. Whether you read Jacob Boehme, or the "Imitation of Christ" of Thomas a Kempis, two of the prom-

inent mystics of the middle ages; or whether you study Laotzu's "Tao Teh King" (The Classic of God) where he says: "When words arise it is important to know where to stop;" or whether you are reading the first verses of St. John: "In the beginning was the Word and the Word was with God and the Word was God;" or if you turn to Omar Khayyam where he says:

"Before the phantom of false morning died,
Methought a voice within the Tavern cried
When all the Temple is prepared within,
Why nods the drowsy worshiper outside."

—in each and every one of these cases you have before you a description of the condition of the mystic in his first period of growth in which he is known as a little child or a neophyte.

The mystic thus, without losing his consciousness, listens to the communications of the Divine Spirit in him, the voice of the Christ, and follows its commands. And in so far as he follows those words and believes in them, so far is he saved. That is the foundation of the vicarious at-one-ment of mystic Christianity. For in so far as the personality listens to the Christ in man, instead of to his obstinate mind or the desires of his riotous senses, he will be on the safe side of events, he will become co-conscious with the Divine Spirit or harmonized with its eternal existence. This is a very high aim, whatever the outer world may have brought or may not have brought. But it is within reach of every one of you who is able to understand this if you only try.

The union with God is the suppression of the modifications of the Thinking Principle; the seer abides in himself, else he becomes assimilated with the seen. He speaks very clearly to an audience that has already suppressed the cymbals and the big drum. The Gospels refer to the concentrated mind as "Cephas," the stone, Petrus, on whose strength and undisturbedness the Christ, the God in us, can build His church and establish His divine reign.

This state then is referred to as that of the little children of whom it is said: "Who-soever receiveth not the Kingdom of Heaven as a little child, etc.;" or, as Laotzu says: "This is to refer to the state of infancy," very clearly not meaning a baby in the cradle, but that con-

dition of the beginning of the inner development in which no *action* as yet is possible, in which the neophyte is still helpless like a little child. But who is satisfied?

The next step then is the study of the
**LAWS GOVERNING THE INNER
 CONDITIONS**

from which, symbolically, the consciousness which was dark (Saturn Period) will become enlightened (Sun Period) and so able to observe the surrounding conditions.

When we are running along smoothly in an automobile, we may have all possible faith in our chauffeur, and some are satisfied with that. Their nature is such that they do not demand action, they are satisfied with harmony. Others, however, must know all about that motor car, they must know how it works, and they will not be satisfied until they know every cog, until they can work it, and until they can construct it themselves.

When we reach that condition inwardly towards the inner life, we are on the road to mysticism.

THE MAGICIAN

The distinctions between good and evil, magic white and black, have not been touched upon. You all know these. I have passed over several points which would be worth dwelling upon at length, as, for instance, the working of the serpentine fire in the body, the practical necessity of celibacy or purity in the development of the inner life, the comparison between the macrocosmos and the microcosmos, and what can be gathered upon the subject of that inner development which is the taking of the Kingdom of Heaven by force.

Let me finish by pointing out to you that according to my comprehension and experience, the basis of obtaining such help as is necessary to speed up that inner development is the practical application of the

BROTHERHOOD IDEA

This should be the first and sole aim of the neophyte, and if one's attitude at all times is strongly and practically brotherly towards man as well as the animal world, then one has the foundation on which the Elder Brethren of Mankind are willing to help him build his Hut. In that Hut, one's eternal dwelling, sexual purity should be observed in order to exclude the

vibrations and emotions of the animal world, which in the beginning of the aspirant's striving to harmonize with higher principles are detrimental. And further, to refer again to that great Chinese occultist of 2600 years ago, the aspirant should take notice of his advice: "If you are in doubt, let pity decide." So in the many dilemmas in which your soul shall be placed during the time of the opening of your inner Eye, always let pity, i. e. the spirit of Brotherhood, be the ruler of your actions. You may be sure that you are then in harmony with the Divine who is crucified, not for one short hour, but for the duration of the whole of a life time in his limitations in matter, and also in the limitations of our personalities.

The true brother shall thus develop into a Mystic, the Mystic into an Occultist, and the Occultist into a Magician, leaving the stranded medium behind him on the sands of the stream of evolution, in the ebb of life. Following the crest of the wave of humanity, the occultist will in the course of time become an Elder Brother of mankind, with a free will, free from bondage, a Law unto himself.

LIFE'S CHEQUER BOARD

"Tis all a Chequer-Board of Nights and Days,
 Where destiny with men for pieces plays.
 Hither and thither moves, mates, and slays,
 And one by one back in the closet lays."

Omar Kahyiam.

A Chequer-Board of mingled Light and Shade?
 And We the Pieces on it deftly laid?
 Moved and removed, without a word to say,
 By the Same Hand that Board and Pieces made?

No Pieces we, in any Fateful Game,
 Nor free to shift on Destiny the blame!
 Each soul doth tend its own immortal flame,
 Fans it to Heaven, or smothers it in shame.

—John Oxenham.

If thou would'st right the world,
 And banish all its evils and its woes,
 Make its wild places bloom,
 And its drear deserts blossom as the rose—
 Then right thyself.

—Morning and Evening Thoughts.

The Mysterious Svastika

By J. H.

THE TIME has come when the secret work of the twelve brothers of the Order of the Rose Cross is to be supplemented with a more direct effort to promulgate a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and of man. The first principles of this teaching are revealed at a glance to the discerning eye through the emblem of the Rose Cross. But before Mr. and Mrs. Max Heindel were authorized to promulgate in public the rudiments of the Western Wisdom Teachings the Order was, and in certain parts of the world still is, represented by a single white rose in the center of the cross, symbolizing, as explained in the Rosicrucian Cosmo-Conception, the indwelling human spirit, radiating from itself the four vehicles, the dense, vital, and desire bodies, plus the mind.

The name Rosicrucian, however, as well as its emblem, are comparatively modern variations of the same occult teaching which has existed for the initiate brother and sister from time immemorial.

The most primitive antecessor of our modern Rosicrucian Emblem is the mysterious Svastika, the Crux Gammata of the ancient Gammadion Order. This form of the cross is now believed to be older even than the Crux Ansata, ☩, the Anch of the Egyptians, our anchor of hope.

The name Svastika is from a Sanskrit word signifying happiness, pleasure, good luck. It is composed of *Su*, (the equivalent of Greek *eu*), "good," and *asti* (Greek *esti*) "being," "good being," with the suffix *ka*, (Greek *ka*, Latin *co*) forming the substantive. In Great Britain this sign was given the name of "*Pyl-fot*," meaning *four-footed*. But the sign itself existed long before it was named, even before the origin of the Sanskrit language and the Buddhist religion.

To save space we will not burden the reader with an account of the many places in the four corners of the globe where this sign has been discovered by archaeologists, and simply say that it is found in many places, at many times,

and under many conditions.

To the ancient Brahmins and Buddhists the Svastika represented the apparatus for kindling fire, and by derivation it became the symbol of living flame, of sacred fire, and thence of the sun.

Now the sun was created on the *fourth* day. According to the occult analysis of Genesis, the Hyperborean Epoch is there described, and is a recapitulation of the Sun Period. The Lords of Form appeared with the angels and clothed man's dense form with a vital body. Then mankind was plantlike, the skeleton still soft as cartilage, and man's consciousness was like that of dreamless sleep. At the end of the Hyperborean Epoch the earth was thrown off from the sun, and the earth was later followed by Venus and Mercury.

But how could there be light upon the earth when the sun was not made until the *fourth* day? If the student will consult the original Hebrew, he will find that the word *Ur* translated "luminary" in the 16th verse, is the same *Ur* which is translated "light" in the 3rd verse. Therefore the scientist has a perfect right to translate the first *Ur* in the third verse as "sun," and to reserve the "light" for the *fourth* day. Furthermore, this is the same *Ur* which was the birth place of Abraham, and the same *Ur* which was that mysterious part of the high priest's breast plate called *Urim* and *Thummim*. There the word has the masculine plural ending, proving to us that this *Ur* was not an ordinary light or an ordinary stone, but the *Philosopher's Stone* in human form, an Adept, who, together with the other heads of the Hebrew tribes represented by the assembly of twelve stones, answered the questions asked of the high priest. This is also shown by the numerical value of the word, which is 207 or 9, the same as that of Adam, Man. That the *Ur* created by the Elohim on the first day was not an ordinary light is also taught by John, 1:1-18. And so the Bible teaching is perfectly scientific when it reserves the greater and the lesser lights for the *fourth* day.

To the Lords of mind, who were human in the Saturn Period, the perpendicular line of the

Svastika represented the Divine Spirit, and the horizontal line the dense body; to the Archangels, who were human in the Sun Period, the perpendicular line represented the Life Spirit, and the horizontal line the vital body; and to the Angels, who were human in the Moon Period, the perpendicular line represented the Human Spirit and the horizontal line the desire body. For us the Svastika had no meaning until we came to the Atlantean Epoch in the Earth Period. For in the Saturn Period, when we were like the minerals, our consciousness was trance-like; in the Sun Period, when we were more like the plants, our consciousness was that of dreamless sleep; and in the Moon Period, when we became more like animals, our consciousness was similar to that we have in dreaming. Not until the *fourth* day, the fourth or Earth Period, does the Svastika represent the four vehicles of the Spirit, the dense, vital, and desire bodies, plus the mind.

And yet, the eternal facts of involution, evolution, and epigenesis cannot be placed in the past or in the future with concepts of space and time; they must be spiritually discerned if they are to be understood. We read, "In the beginning God *created* the heavens and the earth," and "In the beginning *was* the Word," and thence we have an idea that millions of years ago God wound up the universe like a clock which has been running ever since. If we should read, "In the end God will create the heavens and the earth," it would mean, that the Word is here and now, and that God is creating the heavens and the earth. There never was and never will be a time when the Spirit was or is not; end and beginning are dreams.

The first dawn of our present waking consciousness appeared in the Lemurian Epoch, when in the intimate contact of the sex relation the spirit pierced the veil of flesh and the man *knew* his wife. Previous to that he knew nothing of consciousness on the physical plane for he had no memory and was unconscious of birth, pain and death. His wife was the first object he knew as different from himself and the first crude attempt in expressing this knowledge, the first attempt in writing, was made with two lines crossed, representing the sex relation as knowledge or memory, and making the first distinction between the self and the

not-self, the knower and the thing known. This knowledge was made possible through the separation of the sexes in the Lemurian Epoch of the Earth Period, which is described by the *different* creation of Adam from that of Eve in the Bible. In the first chapter of Genesis God *created* man in His own image; *male and female* created he them. In the second chapter Adam was *formed* from the dust of the ground into Nephesh Chayah, or Psyche, which is translated "living soul," while the woman was *made* later from the "rib" of man. In the first chapter God gave *man* dominion over every living thing that moveth upon the earth. In the second chapter God *commandeth* the man.

The making of the woman Isha was brought about through the inability of the man Adam to find a name for himself, because he was as yet both male and female, and had no knowledge of the separation of the sexes. He was at one with all things; he had dominion over them or gave names to them. "And Adam gave names to everything, but for Adam there was not found a *help* (name) meet for him." Then Jehovah God caused one side or sex of Adam to fall into a deep sleep and to remain latent, while the other sex was fully developed. "And the side which Jehovah God had made latent in the man (Adam)," builded he into a woman (Isha) and brought her unto the man (Adam)." Then the name was found, but it was an entirely different name from that of Adam. "And the man (Adam) said, 'this is now bone of my bones and flesh of my flesh, she shall be called woman (Isha) because she was taken out of man (Ish).'" He did not call her Adamah but Isha (from iashan, to sleep.)

Let us pause here for a moment and meditate on the divine-human origin of language. God gave man power and dominion over every living thing. (In the Hebrew in verse 28 the word translated *dominion* is "*urdu*," written with the connective letter Vav, giving it the numerical value of 216 or 9.) God gave man also reason and language. But He did not give him language in the form of a dictionary, ready made to his use. He did not teach him words from without as we teach a parrot. He did not furnish him with names, but gave him the power of naming, and then evoked that power which He gave. It was not God who imposed the

first names on the creatures. He brought them all to Adam "to see what *he* would call them—and whatsoever Adam called every living creature (at the direct suggestion of His Creator,) that was the name thereof." Gen. 2:19.

Nevertheless, there are some very important things mentioned in the first chapter of Genesis which God *RE*-named Himself. *What are these?* As we cannot ask this question in Hebrew (*MI ELH?*), where it contains its own answer, (*ELOHIM*), it shall be done in English. They are just five: darkness, light, the firmament, the dry land, and the waters—or the four elements, fire, air, earth, and water, with that fifth element added, "which in the Jupiter Period will unite with the speech, so that words will invariably carry with them understanding." It was Adam who *named* these elements, but God *renamed* them and called them night, day, heaven, earth, and sea. In the Hebrew the four elements are called, Iam, Nour, Ruach, and Iabesha, the initial letters of which, I. N. R. I., appear elsewhere on the Svastika.

In the second chapter Adam called his flesh and bone woman (*isha*, num. 306) because she was taken out of man (*ish*.) In the third chapter, after the serpent had brought the "curse" upon them, he called the name of his wife Eve (*Chavah*), because she was the mother of all living men.—In the last verse of the second chapter the Hebrew word *arum* applied to the

man and his wife is translated *naked*; in the first verse of the third chapter this same word *arum*, when applied to the serpent, is translated *subtle or cunning*. So the student is free to translate this word in both cases as the Teacher translated it, when He said, "Be ye wise as serpents, and harmless as doves." In reading the sacred Scriptures we must never forget that they were originally written in another language, and that there is only one language in heaven while there are many on earth.

In regard to the origin of language it is said in the *Cosmo-Conception*: "With memory came to the Atlanteans the rudiments of a language. They evolved words and no longer made use of mere sounds as did the Lemurians. The Rmoahals began to give names to things. They were yet a spiritual race, and their soul-powers being like the forces of nature, they not only named the objects around them, but in their words was power over the things they named. Like the last of the Lemurians, their *feelings* as spirits inspired them, and no harm was ever done to one another. To them the language was holy as the highest direct expression of the Spirit. Its power was never abused or degraded by gossip or small talk. By the use of definite language the soul in this race first became able to contact the soul of things in the outside world."

(To be continued)

Philippine Fairies

"NAYDENE"

PILIPINO fairy land like ancient Gaul "est in partes tres divisa." In one of these parts are found the Duendes, the little people, about a foot high. They live in the mountains or the forests and are mischievous elementals evidently, for they evince unreasoning likes and dislikes. If you please them, they will do all that they can for you; if not, then you are doomed to a series of annoying and troublesome mishaps. If you desire much to see them, they remain invisible; if you fear to have them appear to you, they are sure to materialize.

In another part dwell the Asuangs who are as large as men. They can take the form of

any animal they wish (werewolves, for example), and roam around during the night on evil bent. A pregnant woman fears them greatly. If she is wise she will surround her bed with the leaves of the balite tree, otherwise they will take her unborn babe, cook and eat it.

The Manguculam are the third. They also are of human size. If you have an enemy and want to do him harm, they will gladly assist you in your nefarious desires—(voodoo.) If, for instance, you wish him to become insane, all you have to do is to make a muneca (doll) out of cocoanut meat or rags and they will pinch the head and lo! he will become as King Nebuchadnezzar when he ate grass with the oxen.

Of course there are many lesser breeds within the land. The giant Cafres, seven or eight feet tall, with a predilection for sitting on large trees and smoking pipes a meter long with a bowl like a cucumber, are but one of many.

The Filipinos are almost all psychic when young, but as a rule lose this sensitiveness when they come to maturity, because of the strong sex urge that possesses and holds them thenceforth. Despite the veneer of three hundred years of western civilization, they are extremely superstitious. If one can get their confidence, he may hear many things which prove that they have the Scotch "second sight" though not their intuition.

In this connection it is deeply to be regretted that spiritism has a strong and apparently abiding hold on a large number of the people, though not openly acknowledged. The Spaniards crushed out any tendency in that direction with the effective hand of the church. Since the advent of the Americans and their policy of non-interference with things religious, it has grown with the luxuriance of a tropical weed. If one knows the ropes and is in accord with the leaders, he may attend spiritualistic meetings every night in the week. How much more virulent must it be in the provinces where ignorance and superstition hold sway!

A marked characteristic of the Filipino is the cloak of "Don't know" in which he wraps himself when approached by outsiders. Meet one on the street; ask him where a certain building or street is. You will invariably receive the answer, "Yo no se" (I do not know) though you both may be standing in front of the building or on the street in question. This is not so marked in the younger generation which has grown up under the American regime, but in the provinces and among the old people it is a pure waste of time to ask for information unless you are known or "properly introduced."

This is peculiarly true in connection with their belief in Duendas, Cafres, etc. They must feel perfectly at home with you or it's "No se" to the end. Apropos of this, while talking to a group of teachers about fairies they were asked if there were any fairies in the Philippines. Stolid silence met the inquiry.

"Don't the Filipinos believe in fairies?" was asked a second time.

"I do not know, Madam."

"Don't you tell your little children fairy stories?"

"No, Madam."

"Why, yes, you do. What about Asuangs and Mangcuculams?"

A silence deadening and aggravating was the only result of this direct assertion. Another tack was taken. A story was told of a muchacho who refused to stay in a nipa hut built under some sampalok and mango trees because the duendes threw stones on the roof and stole his rice. This was enlarged upon until they got the idea that the narrator was no scoffer. You would be surprised to know what an avalanche of stories were then poured forth, especially by one, Nieves, who had met every inquiry with a blank stare and the usual "No se, Senora." She told of a little brown man whom she had met many times. She saw him first when she was in her province in the mountains when her little cousin stepped on his dwelling place. Many of the little men live in small mounds near trees. This cousin, six years old, trod on one of these after he was warned not to take such chances. As he did so, he jumped and cried out that something had pinched the calf of his leg. Then they knew it was the home of a little man and were terrified. That evening the boy had a high fever, but, as Nieves explained, her mother knew what to do. She went out to the mound with some rice and told the little men that her cousin was innocent and meant no harm and was very sorry that he had destroyed their house. The next morning her cousin was as well as ever. The little man had come to see him in the night and had left some bamboo toys for him, and from that time on was his friend.

After that the youngster saw the little man very often and once described how he was taken down into his home where he saw many children like himself in a village with nice, straight, clean streets (peculiar, if true, because the Filipino barrios have neither clean nor straight streets) and houses made of gold. The little man wanted to keep him, but he began to cry for his mother so he was brought up again.

Again when Nieves, her brother, and cousin were in the foothills, they all saw two birds, in

(Continued on page 219)

The Doctor's Dilemma. A Story of the Unknown Realms

PRENTISS TUCKER

PART VI

THE following conversation took place between Miss Edgerly and the young Chilean, Francisco da Siletra, whom she had met while in Valparaiso. Miss Edgerly had just returned to her home and the Chilean was on a trip to the States:

"It is not so, Miss; your friend, Doctor George, is wrong. It is because he is not really wise in the great—what you call it—the great wisdom is it not? Si, si. I am sure, most sure, of the truth of what I tell you. It is most certain without a doubt—oh, indeed, I would despise to tell you anything that was false. I have studied these things—I—Francisco da Siletra, and I know what of I talk for I have been innitt-iated as you say. I know, This friend of yours is a most estimable man. Oh, I do not doubt for one moment, not for one little moment, but it is because he does not really know the experience. He is one who is told by others while I—I have done these things myself. I have been on the other side of what you call the curtain—the veil—and it is because of this and because of what I tell you I know from my own self—this is why I am so sure and why I tell you that this friend of yours, while he is honest and he means the best—yet is that he does not really know. Oh, indeed there is no danger in anything I tell you."

"But, Senor, it does not seem to me to be using the great powers which you have for the best—"

"Oh—but you mistake me—indeed—but the powers grow with the use. At first the little eagle he merely fall to the ground, he is not accomplished, he does not know how to use his wings, he flies a little, not to do anything but merely learn to fly, is it not so? Then after a while, after he has learned how to use his wings then he can do things—then he can soar over the Alps if necessary, but at first—at first only these little practice flights—just little, little flight only to make strong his wings. Yes—si—that is it, only to learn how."

"Then you mean that these experiments would be only practice?"

"Ah, yes, Miss, that is it. As you go out into

the other world now under my guidance you may remember it not when you come back but it is the learning—your spirit is growing accustomed to the travel in the other world and when you write—ah! when you write—then you are drawing those who are so far more able than I to help you. These great ones come and guide your hand and soon, oh so soon, you shall be writing great things—beautiful poetry—great thoughts which shall be given you by those I know on the other side, for indeed I am not without friends of the greatest on that side—si, si, if you could only behold them as I behold them in all their glory and their brightness, oh! then you would hesitate no longer."

"Well, it doesn't seem to me just the best sort of thing. Why don't these great ones inspire you to write these beautiful things?"

"They try, ah indeed so, but I am not so far along the path as you. I am not so great a soul. You have the power though you know it not as yet. In a past life you were of the greatest of earth. Some day I may be allowed to show you more. That is why. Now I have told you and I should have not! I am to be blamed but it is because you have the great in—in—oh! the word has slipped me—ah! intuition—yes! All great souls have that power."

"Still, it doesn't seem to me just the best thing, even the writing, but, as you say, it is only for practice."

"Oh—yes, Senorita—only the practice—just as the little eagles must first fly in little flights—"

"But, Senor, the eagle is a bird of prey!"

"Ah, yes—si—but it is only the illustration, only the manner of the talking. I could have said the dove instead of the eagle; there surely the dove is of the most harmless, is it not?"

"Well, I might be willing to try the writing, but really, Senor, I'm afraid of the mesmerizing, just a little. Anyhow I must let Doctor George know that I have come back. He hasn't the least idea of it yet. It is so strange that you should meet us on the train and drop in for this little talk before he even knows that we've come back. I'm afraid he wont like it very

well."

"When will you let him know?"

"Why, I think I'll call him up right after breakfast and tell him to come around."

"Ah, good, then soon I shall be able to meet him and I have so greatly looked forward to see him. I know he must be a fine man to be the friend of so advanced a soul as yourself."

"Oh yes, George is certainly a splendid fellow. I like him very much."

"And then, perhaps, ah—si—I should not say it, but perhaps it is he who is the lucky man, yes?"

"No, you shouldn't say it, and even if it were true, which it isn't, I shouldn't tell you."

"Oh—a thousand pardons, Senorita, I humbly apologize, I crave your—"

"Never mind about apologizing so much, but don't ask it again. We don't have duennas in this country but that doesn't mean that you can misbehave."

This conversation took place in a certain drawing-room of the same city in which Doctor George Bidwell lived, and was, as may have been guessed entirely without the presence of any third person—that is, in the flesh. But standing in the corner of the room and listening to the arguments of the Chilean were the Doctor and the Professor who had brought him there, and who again had to restrain him from making an attempt to break into the conversation.

They had come directly there from the little attic where they had watched the girls trying to communicate with the other world by means of the ouija board. The Professor had told Doctor George that there was one more visit to make before going home, and that while it might seem in the line of eaves-dropping, yet there was a lesson or rather several lessons to be learned.

The Chilean was rather a fine looking fellow though with thin lips which, had the girl been anything of a character reader she must have known indicated cruelty and determination. While he was talking and trying to persuade her to attempt automatic writing and perhaps to allow him to hypnotize her, the Professor had taken the Doctor, leading him by the hand and placing him in different positions close to the man, even making him stand between the man and the light, for it was now nearly mid-

night and the two whose conversation we have been listening to were seated near a tall electric piano lamp; but neither of the two speakers paid the slightest attention to the unseen visitors.

"You see," the Professor said somewhat drily after having vainly tried to attract the attention of the Chilean, "you see that whatever degree of clairvoyance he may possibly have he evidently has none just now, for we have done everything we could to attract his attention. You will meet him, and it may be of some help to you to know when you hear him bragging of his great development and apparently proving it, that you have tested him out and found him wanting."

"But how do you mean that he will apparently prove it, when it is evident that he has no clairvoyance now?"

"Keep your eyes open and you'll find out. He spoke the truth when he said that he had friends on the other side, and ordinarily they would be with him now helping him to persuade Miss Edgerly to try automatic writing and hypnotism but, as you see, they are not here."

"I wish they were here so that I could see them and recognize them. It seems to me that the time when he is trying to carry a point like this would be just the time they ought to be on hand."

"Yes. He misses their help and wonders where they are, but they won't come as long as I'm here. They don't like my vibrations, but later when you meet him you will doubtless be able to see them too. They will be sending messages, and it is through them that he gets most of his information. It is a form of black magic which is not uncommon. He, himself, is slightly clairvoyant at times, but it is in a negative way and usually when his friends are helping him, but when left to his own devices he is powerless."

The party separated then, our friend, the Doctor, to return to his body, Miss Edgerly to retire for a much needed rest, and Senor Francisco de Siletra to return to his lodgings where he paced the floor cursing his luck and upbraiding his ghostly friends for not helping him when their help was so badly needed. Whether they were present to hear him or not does not

matter. He didn't know and neither do we for we don't care.

The Professor went on about some other details of that great business which is at once the most exacting and the most fascinating, the most important that we can know of, for it is the business of our Father in Heaven.

(*To be continued*)

Let's Pretend

BY LIZZIE GRAHAM

"Let's pretend that you are a fine lady and Molly is your little girl, and I am a knight who comes and kills the horrid dragon that is just going to eat you."

"Let's pretend that you are Mother and we are all your children, and you are going to take us for a picnic."

Thus it began in our early days and many of us have kept it up ever since. Was it wrong then? No, it fostered our imagination, it made us dream dreams and see visions and apply ourselves to lessons that we would not otherwise have learned.

Is it wrong to pretend, now that we have arrived at mature years? No! Let's pretend we are happy all day long, and soon we will be really happy.

Let's pretend that the meeting with others gives us pleasure, and soon it will always be so.

Let's pretend we are full of joy, and let's go about singing and smiling. It will not be long till the smile and the song will be natural and with us all the time.

Let's pretend that we have more money than we need, and let's share it with others; soon it will be a fact that money troubles forsake us.

Let's pretend that we are in perfect health, let's forget our aches and pains, and, presto! they are gone.

If you know there is something you should do but do not want to, just pretend it is your desire to do it and the dislike will disappear.

But never pretend to be angry or cross or vexed, for these "pretends" will come true also.

You can help the world to go more smoothly and you will become more unselfish and helpful if you learn how to pretend properly.

FILIPINO FAIRIES

(*Continued from page 216*)

a duhat tree, one pure silver white, the other golden yellow. Neives said that she had never seen any thing like them in the Islands. The brother tried to catch them but Peping, the cousin, cried out, "Don't, don't Ricardo, mio, those are my little man's birds!" Ricardo kept on, however, though he did not succeed in capturing them, as they flitted from branch to branch just out of his reach. When they got home that evening, Ricardo was very ill and Peping kept crying, "My little man has made him sick because he tried to catch his pretty birds!"

"O, Peping talk to your little man; if you don't Ricardo will die; O, dios, mio!" wailed Nieves.

Finally Peping mustered up courage and went down stairs into the yard and called for his little friend. In a short time he came up and said: "My little man says that Ricardo will be well in the morning. Prima Nieves (Cousin Nieves,) don't cry any more." Sure enough, the child was all right next morning.

Another told of an experience similar to the above with the exception that she could not see anything herself and was all the time saying:

"Where are your little men, Teo?"

"There, right in front of you. Can't you see them?"

"No, I don't, and I don't believe you do either, Teo."

"Yes, Salud, I really do, but you can't see them because they do not like you for you do not believe in them."

Teo liked to play with his little friends. Salud admitted that she often heard him laughing and chatting with some one who was invisible to her.

"The more you want to see them, the less likely you are to catch even a glimpse of them, so I suppose I shall never see any of them," she philosophically concluded.

If you desire anything done, get the busiest person you know to do it. The busy people make time the idlers and leisure ones lose it.

—Asa T. Heydon.

Question Department.

The Unpardonable Sin

Bob:—Is there any sin that cannot be forgiven?

John:—Yes, a sin against the Holy Spirit cannot be forgiven; it is called the "unpardonable sin."

Bob:—I seem to be in the dark as regards this matter; what is this sin?

John:—As I understand it, it is the misuse of the creative force.

Bob:—What do you mean by the term creative force?

John:—There was a time in the making of man, when he was bi-sexual as are some of our plants today, and did not need the agency of another to help propagate his kind. In the Lemurian Epoch when the division of sexes took place, man began to use the creative force to gratify his passions. He thus abused this God-given life force, and it is this abuse that is called the sin against the Holy Spirit.

Bob:—Why do they say it is a sin against the Holy Spirit?

John:—In the Moon Period of the earth's evolution when we were acquiring a desire body, the angels, the humanity of that period, helped us acquire it. We had reached an animal-like stage. They were our teachers and worked with us. They also worked with the mineral and plant life then, as we do with our mineral, plant, and animal life of today. The highest Initiate of that Moon Period was Jehovah, who has charge of the Angels and manifests as the third person of the trinity, the Holy Spirit. He and his angels have charge of the forces of propagation, and naturally any misuse of that force is a sin against him, the Holy Spirit.

Bob:—I believe all sin can be forgiven. Why

then do they say that misuse of the creative force cannot be forgiven?

John:—In Matthew 12-31, Christ Jesus says, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." Sin is forgiven when we have atoned for the wrong we have done. To say, "I am sorry," does not cancel the debt we owe; we must pay. As we sow so shall we reap. In the persistent misuse of the creative force we desecrate all that is highest within us. Blasphemy or desecration of the Holy Spirit cannot be forgiven unto men; it must be expiated. Mankind in general is suffering from the results of that desecration. We see all about us debilitated bodies that are the result of wrong use of the creative force in a person's life. Sorrow and suffering will continue until mankind realizes the use of the sex force at any time to gratify his passions is wrong and must be expiated by years of sorrow and anguish.

Bob:—Can the sex force be used legitimately in any way?

John:—Yes, man may turn this force upward and transmute it by a life of pure and unselfish devotion to his fellowman. He may also use it as a means of helping a brother ego to attain another body, and thus help him to gain new experiences along life's pathway. When used in this way pure bodies will be the result. They will in time be generated free from passion. The whole nature of man will then be changed, the lower nature giving way to the higher. And man, thus liberated from passion, will assert his divine birthright and rise to ever greater heights of power and joy.

WHAT IS SERVICE?

QUESTION:

You write so much about service; just what does it mean? There are in our fellowship a number of people who say that they love to serve, but who do nothing but what they like to do. Is that service?

ANSWER:

It seems that this question offers food for profitable thought and that an analysis of the subject may benefit us all. It is evident that the majority of people in the world will not serve unless there is "something in it" for them. They are looking for a material reward, and that is the wise way of the unseen powers to spur them on to action, for thus they are unconsciously evolving toward the stage in soul growth where they will serve for the love of serving. They cannot be expected to change over night, for there are no sudden transformations in nature.

The eggshell bursts and a chick walks out, but there was first an inner process of preparation prior to the outward change. A similar process of inner growth is required to change a selfish man to a selfless servant of LOVE. The seed planted in the soil first undergoes a change from within. The life or the quickening must be felt from within before the outer shell can be broken. It is the same with the spiritual growth of man. It must take its time and must reach a stage where it is strong enough to break through its shell before the real spiritual man will appear.

Each must serve to the best of his ability in that particular branch of work which appeals to him, and when he has reached the point of breaking the shell of self, then he will be ready to serve. He will then strive to follow "IN HIS STEPS," and will try to serve as the CHRIST served. In the meantime, however, he must strive to improve every opportunity for service, for unless this is done, he will never reach the final stage.

WHAT IS THE ADVANTAGE OF EARTH'S RESTRICTIONS?

QUESTION:

What do we gain by being hampered and restricted by earth conditions?

ANSWER:

In trying to present the foundation truths of

the Rosicrucian Philosophy to those who seem to need the help it offers, I find most often a bitter rebellion against the denials that life presents, and often a stubborn refusal to see in them any benefit of any sort.

Such people are like one who is too ill to see correctly. They are unable to look beyond the personal and are unwilling to suffer, feeling that life shorn of happiness is not worth while.

The serious student who finds in the philosophy the answer to his search for the "why" back of all life's trials, has in his grasp a staff that will not fail him in the upward climb. He sees that sin and the sorrow it engenders are tests that life presents. If he fails and sins against his own finer instincts, the really sincere pilgrim has out of his penitence and sorrow the chance to develop sympathy with all who sin and suffer, and often gains a feeling of all-brotherhood that the serene life could never give to him. Since we must see in each human being a brother or a sister, the softening of pride through sorrow is a great gain towards that end.

Yesterday I thought of this question as I pruned my rose bushes. It hurts me to cut them back, but the profuse, scraggy growth would in time ruin the bush, so I must cut away the poorer shoots and leave the finer ones a chance to grow and develop the big, beautiful roses that will come with the June sunshine.

I felt that similarly the pruning shears of Fate and Destiny often hurt us almost intolerably—limit our growth and activity. It is hard for us to see that the purpose of the Divine Gardener is to help us to grow in the best direction, and to blossom after a while in greater beauty.

There is nothing we cannot overcome;
 Say not thy evil instinct is inherited
 Or that some trait inborn makes thy whole life
 forlorn,
 And calls down punishment that is not
 merited.
 Back of thy parents and grandparents lies
 The great eternal Will. That, too, is thine
 Inheritance, strong, beautiful, divine;
 Sure lever of success for one who tries.

—Ella Wheeler Wilcox.

"The Heart—Nature's consummation—the fulfilment of the Eternal."



The Astral Ray.

The Movable Signs

GEO. T. WEAVER.

ALL THE Cardinal signs are movable. There are three classes of signs relating to three states of consciousness, Movable, Fixed and Common.

Movable signs represent the centrifugal force. Aries, in the archetypal sense, represents the outbreathing of Deity, by which the creative process began in the cosmic sense. On the plane of mentality in man Aries symbolizes the first step towards the human creative process. On the plane of the emotions and desires, it represents the scattering of the life forces, the wasting of one's substance in riotous living. On the plane of the physical it represents the activities of the body in the practical sphere. All these are essentially Arian and Martian.

The fixed signs refer to centripetal force, which on the plane of highest spirit represents the inbreathing of Deity, by which substance is focalized. This is the second step in the creative process, producing a whirling motion tending toward the formation of nebulae. This is true in the microcosm as in the macrocosm, and on every plane and in every expression of organic life. This is essentially Taurian, Taurus being the sign governed by Venus and representing space or the matrix in which the gestative process proceeds. As the Moon, the form creator, is exalted in this sign, it is a sign of formations, and being an earthy, fixed sign, its forms are the gross physical.

The third class of signs are those we call

Common or changeable. These are the media between the two other classes, the two extremes or opposites. The office of the common signs is to reconcile the extremes to each other, and so they represent the real creative force. This class of signs represents the Ego, the form builder; the Christ the reconciler.

The airy sign Gemini is the first of these signs, and is dual, the sign of the twins, the mortal and the immortal, or God-Man, the Logos or expressed Word of God, by whom all things were made that are made. This sign is governed by Mercury, the adjustable planet. Gemini represents the germ, the nucleus, the living principle, that builds up forms, whether in the plant, the animal, the man, or on the macrocosmic plane. It is the cohesive power which draws and holds together the particles that are scattered by Mars and centralized by Venus. The child in the family is the seed, the germ of the future father, and is the adjuster, the reconciler, the cohesive power, that holds in union the parents, who represent the movable and the fixed signs. It is thus that opposites become complements, supplementing the shortcomings of each other and making of the twain, One.

The movable, fixed, and common signs, the three modes of motion on the physical plane, the three expressions of desire on the desire plane, or the three ways of thinking, three states of consciousness—on the mental plane,—by thus modifying the four cardinal points, sub-

divide the quadrant into three parts and thereby embrace the twelve signs of the zodiac.

Materialists declare there are but two principles, matter and force and that force inhering in matter makes them practically one; and though they declare that matter is indestructible and that force forever persists, yet they deny the existence of Deity and the immortality of the soul. In both of these affirmatives they are correct when Deity and soul are regarded as entities isolated or separated from substance. But viewing the soul as inherent force, it cannot but be immortal; and viewing God as "the all in all", He exists as the creator of all, the life of all, the preserver of all. The *force* of the atheist is the *Deity* of the theist; while matter with both constitutes but the sheath.

The trouble with atheism is that it recognizes force only on the plane of matter, while there are expressions of force on plane above plane, the vital, the emotional, the intellectual, and the spiritual. Again, atheists contend that matter produces force, while the reverse is true, for matter without force disintegrates and ceases to be matter, being reconverted into primal substance. Not matter but force or life is the basis of consciousness,—sub-consciousness in plant and mineral life, consciousness in animal life, self-consciousness in human life, and super-consciousness in divine life. Matter gradually etherializes and attenuates as we advance from lower to higher forms.

Movable signs are all positive though two are feminine and two masculine, but in all cases the positive predominates. The fixed signs are all negative though two are masculine and two feminine, but in all cases the feminine dominates. The go-betweens are common or adjustable signs though two are masculine and two are feminine, but in all cases they are flexible. All common signs are dual and of necessity must be so to be adjustable; but in these signs the two forces are in equipoise, are androgynous, or they could not be common; while, as we have seen, in the other cases either the positive or the negative dominates, and hence they are out of balance. The unbalanced signs represent the mortal, the temporal, the four lower principles; while the balanced signs represent the immortal, the eternal, the three higher principles.

The purpose of adjustment is not destructive,

but constructive, harmonizing, complementary, evolutionary; it is to lift the mortal up to the plane of the immortal; the practical up to the plane of the ideal; the human up to the plane of the divine. The whole process is essentially redemptive of both the greater and the lesser universes. The positive signs must be subordinately negative in order to respond to the negative of the common signs; and the negative signs must be subordinately positive in order to respond to the positive of the common signs. Thus through polarization are the world and our race brought up, step by step, from the plane of crystallization to the plane of pure spirit where equipoise is universal.

All positives, being centrifugal, act upon environment or the world outside of self and produce certain changes within self, a certain state of consciousness called VOLITION. This is an act of the mind which either considers or refuses to consider an idea. Power of volition is the chief character of the movable signs, and indicates an active type of character, a type that does things rather than thinks or feels. Consciousness is here active, positive, outgoing.

Contrasted with this through the five senses environment acts upon self; in this case it is the environment that is positive, active movable, while the self is negative, receptive. Self being acted upon produces all kinds of sensations or modes of consciousness, as pleasure, pain, agreeableness, or disagreeableness. This action of environment expresses as desire, emotion, and the feelings generally, and is centripetal. Since it produces forms it is fixed in effect, because forms constitute a state of fixedness. This is the state of FEELING rather than of thinking; of yielding rather than of willing. This is represented by the fixed signs or succedent houses of which Taurus is an example.

But feelings are the motives to action, for when the feeling of pleasure or pain, agreeableness or disagreeableness, is aroused within one, it moves him either to expel the disagreeable feeling or to possess the conditions that produce pleasure. Thus while feeling and will are opposites, they are or may become complements, and so are closely allied. This produces closely allied states of consciousness and gives great complexity to life. No one is entirely movable and no one is entirely fixed in character, but under different circumstances he expresses different states of consciousness and character; but

the dominant quality will always rule. However fixed a movable character may become, it will always be difficult for him to concentrate; and however movable a fixed soul may become, it will always be difficult to move it from its fixedness.

The third mode of consciousness, that of adjusting itself to one or other of the states noted, viz., volition or feeling, is called COGNITION. It is the act requiring knowledge by means of perception, reasoning, or experimenting. Hence the common signs are intellectual, governed by intellectual planets. Now mind is the intermediary or connecting link between the movable and the fixed, the divine and the human, and yet is closely allied to both, combining with each as occasion may require. Its function is to establish relations between the higher and lower selves, that is, to co-ordinate, balance, adjust, integrate, in order to cognize.

All this underlies the whole subject of astrological aspects, good and bad. Actions that separate, that are centrifugal; feelings that are disagreeable or painful, and are destructive in their nature; relations of dissimilarity which are differentiative; all correspond to the downward arc. All such are positive subdivisions of the three modes of consciousness and represent the evil aspects, which are found in the square and opposition. On the other hand, all those actions which tend to unite, all feelings that are agreeable, and all relations that are similar, that are integrative, upbuilding, correspond to the upward arc. They are negative subdivisions of the three modes of consciousness and represent the good aspects, which are found on the triangle.

The three states of consciousness are generally referred to as qualities working in matter; but being represented by the words *stability*, *mobility* and *rhythm*, they should rather be regarded as modes of motion in matter. Scientists are teaching us today that there is no action of matter that does not owe its activity to the force that prevades it and to the degree of consciousness that underlies it; also that there is no force that is not directed by consciousness, and that does not play upon and interpenetrate matter.

There are many other correspondences between these states of consciousness that might be more or less helpful, both as to the understand-

ing of Astrology and in practical life, but these are the chief correspondences and must suffice. From all that has been given we discover three types of character, three lines of development, three modes of activity of consciousness, three differentiations of each of the four elements or states of matter. Each type is good in itself and becomes evil only when perverted. For astrological practice the predominant quality in any horoscope is indicated by the predominance of planets in the movable, fixed, or common signs at birth, but the more important indications are those furnished by the Sun, Moon and Ascendant.

Movable signs always operate on the surface, as is the case with the ocean, which is always in motion on the surface but quiet deep down beneath. They are never still or inert but always full of activity, ever busy, ever changing; and being most phenomenal, they attract most attention in the world. Therefore, in terms of character as applied to the average man of today movable signs indicate people who are ever active, venturesome, daring, bold; people who can cut out paths for themselves, pioneers, people who abandon the old and seek after the new. They are self-reliant and ambitious. If good people, they are exceedingly popular; but if undeveloped, they often make notorious characters. They may be found occupying public positions or positions of authority. They are generous and impulsive, moving and acting quickly and therefore liable to change quickly. They are hard workers and can accomplish much in a short space of time. They seek rather to mould circumstances to the will than to yield to circumstances. They are quick either to love or to hate, and so easily make friends or enemies, but their feelings may change as quickly in the opposite direction. Activity is their key-note on whatever instrument sounded, whether in the practical, emotional, or intellectual, and whether for good or evil.

And I may stand where health, success and
power

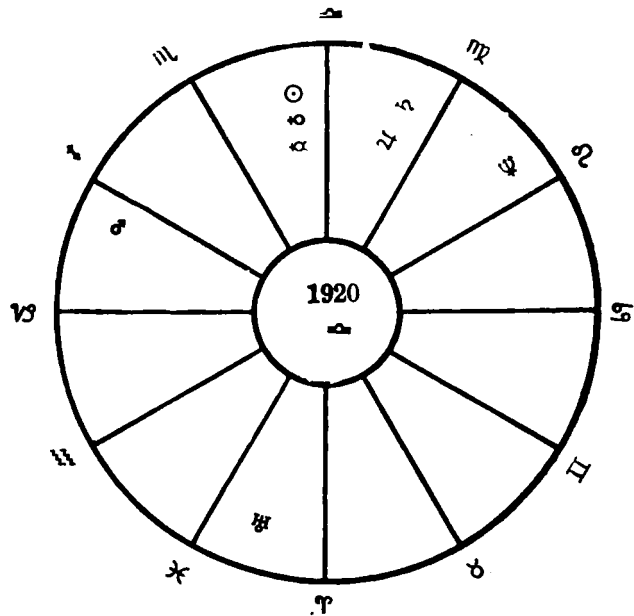
Await my coming, if each fleeting hour,
I cling to love and patience; and abide
With stainlessness; and never step aside
From high integrity; so shall I see
At last the land of immortality.

—Selected.

The Children of Libra, 1920

Born Between Sept. 23 and Oct. 23, Inclusive

EDITOR'S NOTE.—It is the custom of astrologers when giving a reading requiring as data only the month in which the person is born, to confine their remarks to the characteristics given by the sign which the Sun is in at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what a person is like, for if these characteristics were his only ones, there would only be twelve kinds of people in the world. We shall improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year and take into consideration the characteristics conferred by the other planets according to the sign wherein they are during that month. This should give an accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscopes cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month after June, 1917. The price of back numbers is 20c each.



The children born this year while the Sun is passing through the artistic and venusian sign of Libra, the sign of the scales (justice,) will have a very delicately balanced nature; and just as the scales tip, up and down, so these children will be broad, loving and vivacious under favorable aspects and environments, going to the heights of pleasure, but when adverse conditions touch them they will drop to the depths, changing suddenly from one mood to another. It is the nature of the Librans to do things by throwing their whole soul into them to the exclusion of everything else. Similarly, they will, by a little discouragement drop everything, lose interest, and just as readily take up something else. They are natural artists but their art runs along mechanical lines. They love machinery and if they take this up as a vocation, they will like to do fine iron moulding, or they may become expert draftsmen. This year, as Mars is passing through the sign of Sagittarius, the sign of impulse, their temper will be quick, but they will soon be over it and forget as they cannot hold malice very long. This impulsive Mars may also enhance the natural restlessness of the Libra children, making

them want to change their environment and their vocation. With Mars in Sagittarius they will also want to enter into sports of all kinds, for they are lovers of pleasure; especially will they be fond of dancing. The children born between September 23rd and October 5th will have great talent for art and the parents should encourage them in this in all its lines. All these children will be fluent in speech, as Libra is a sign of the voice, and with the Sun, Venus, and Mercury in this sign, in mundane sextile to Neptune, the planet of inspiration, in the music loving sign of Leo, and to Mars, the planet of power, they will have a strong and also a musical voice which should be cultivated. Between the 5th and 24th of October both the planets Venus and Mercury will have passed into the martial sign of Scorpio, which will change the artist into the healer or nurse, as we find Jupiter and Saturn then in mundane sextile to Venus and Mercury from the sign of the nurse and healer, Virgo; hence these children will be strangely attracted to the healing of the sick. With Saturn and Jupiter in Virgo, the sign ruling the small intestines, they will, if the parents do not teach them moderation in food, have trouble with poor assimilation in the small intestines.

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting, etc., the calculation and reading of each horoscope requires much of the editor's time. *Please note that we do not promise anyone a reading to get him to subscribe.* We give these readings to help parents in training their children, to help young people find their place in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your good fortune; if it does not, you have no cause for complaint.

We Do Not Cast Horoscopes.

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the inconvenience of returning their money. Please do not thus trouble us; it will avail nothing.

Editor's Note.—We give below the cusps of the houses and the planets' positions so that anyone can set up the following horoscopes without mathematical calculation.

CLIFFORD ERNEST H.

Born November 29, 1918 5:00 P. M.

Lat. 51 N., Long. 0

Cusps of the Houses:

10th House, Aquarius 20; 11th House, Pices 20 Aries intercepted, 12th House, Taurus 6; Ascendant, Gemini 25-5; 2nd House, Cancer 12; 3rd House, Cancer 29.

Positions of the Planets:

Jupiter 14-43, retrograde, Cancer; Neptune 9-15, retrograde, Leo; Saturn 28-9 Leo; Moon 23-28 Libra; Sun 6-40 Sagittarius; Venus 8-5 Sagittarius; Dragon's Head 13-26 Sagittarius; Mercury 28-3 Sagittarius; Mars 13-57 Capricorn; Uranus 24-5 Aquarius.

Here we have a young boy with the quick-witted and intellectual sign of Gemini on the Ascendant, with the ruler, Mercury, in the 7th House and sextile to the inventive and mental planet Uranus, which has great power in the Midheaven and in its own sign of Aquarius. Mercury is also trine to the deep reasoner, the thoughtful Saturn and sextile to the Moon in Libra which is a scientific sign. This configuration of planets is wonderfully strong for mathematics and scientific research. With Saturn and Uranus in fixed signs and in angles, also Mercury in the 7th House in the fiery sign of Sagittarius, this boy will have a deep, keen, clear, and active mind. He would be very successful as a teacher of mathematics, and some time in life he will make his mark in writing on the above two subjects. His books will also be accepted by the publishers, for we find that the Moon, the ruler of the 2nd House, money, is situated in the 5th

House, publications, and in the 7th sign, Libra, the public. With Saturn, the planet of pessimism, in the 4th House, the home, and in opposition to Uranus, the planet of impulse, in the 10th House, these two Houses representing the parents, there will be inharmony and much criticism in the home. This may interfere with the boy's opportunities and will be dangerous to his health, as Saturn is in the sign Leo, the heart, and Uranus in Aquarius, the sign of the nerves; the heart and the nervous system will suffer from this inharmony.

There is also another group of planets strongly situated, but which will have a good influence in Clifford's life. We find the inspirational and musical Neptune in Leo, the sign of the heart, and in the 3rd House, trine to the Sun, the ruler of Leo, and to Venus, the planet of harmony. These last two planets are situated in the 6th House, labor, and will give Clifford a talent for music. They will enable him to improvise and write music. The influence from the mother will be toward developing this talent, while the father, who is of a more intellectual type, will wish to force the boy into the scientific and intellectual pursuits. The parents will not be able to agree upon a choice for their son's vocation, but if they will only permit the one most interested to choose for himself, they cannot make a mistake.

We find Jupiter, the planet ruling the arterial blood, in the sign Cancer, ruling the stomach, in opposition to the inflammatory Mars from the 8th House. This shows that if Clifford should permit the appetites to rule, (as Jupiter in Cancer wants plenty to eat and in large quantities, being afflicted by Mars,) there would be danger of trouble with the stomach. This would also aggravate the opposition of Saturn and Uranus, and the heart would suffer as a result.

HELEN E. G.

Born August 21, 1918, 3:20 A. M.

Lat. 43 N., Long. 79 W.

Cusps of the Houses:

10th House, Aries 20; 11th House, Taurus 27, Gemini intercepted; 12th House, Cancer 4; Ascendant, Leo 4-54; 2nd House, Leo 24; 3rd House, Virgo 19.

Positions of the Planets:

Neptune 7-38 Leo; Saturn 19-21 Leo; Sun 27-28 Leo; Mercury 16-41, retrograde, Virgo; Mars 2-38 Scorpio; Dragon's Head 18-44 Sagittarius; Moon 15-48 Aquarius; Uranus 25-39, retrograde, Aquarius; Jupiter 8-3 Cancer; Venus 3-14 Leo.

We have here the horoscope of a young girl who will surely be a puzzle to the parents and one who will be very hard to manage. With the noble, ambitious, and lofty sign of Leo on the Ascendant, and the planet of love and beauty, Venus, in conjunction with the Ascendant and also with the devotional and musical planet Neptune, Helen will have a most charming personality. Her ideals will be high and she will see life through the most beautifully colored glasses of love and idealism. But we find the pessimistic and gloomy Saturn in conjunction with the life-giving Sun in its own sign of Leo; also Saturn in the 1st House, in opposition to the Moon in the 7th House, and to Uranus in its own sign of Aquarius. These planets, Saturn, Sun, Moon, and Uranus afflicting one another from fixed signs and in the angles, and the Sun and Uranus being in their own home signs, they will be very powerful and their influence will be felt above that of all the other planets. This native will be torn between two natures: One, that given by the restless and emotional Moon and Uranus opposed by the planets of pride and gloom, the Sun and Saturn; the other given by the idealistic planets Venus and Neptune on the Ascendant. These last named planets are square to Mars, the planet of impulse, which is strong in its own sign of Scorpio, and in the 4th House. Here we find the mother in a different position from that of the mother in the horoscope just read. No matter what the mother may suggest, the daughter will want her own way. The highly idealistic Helen will not please the more material and worldly notions of the parent, and as this child grows older there will be friction

between them. But if the mother will only be wise and use love and persuasion instead of force (which latter the Scorpio mother is apt to use,) she will be more successful with this strong and self-willed child. There can be no half-way methods with Helen. She will know her own mind and will be apt to follow it unless the mother is very diplomatic and loves her into doing things the mother's way. Otherwise she will be apt to develop the Saturnine nature.

Now, we find Jupiter, the planet of opulence, in the sign of Cancer, the natural 4th House sign, which represents the home, and this planet in trine to Mars in the 4th House, which represents the mother, all showing that Helen will be very generous and loving in the home if she is given half a chance. The mother should let the little girl think she is a companion and a chum and not use the methods so often used by parents, for instance, to say, "You are my child, I am your master, you must obey me." She should not force her to submit to things which are displeasing to her. The coming generation of Aquarian souls will no longer submit to the rod and cannot be driven, but they can be loved into doing anything.

If Helen should at any time suffer from adenoids or swollen tonsils, never permit the doctors to operate; but be careful of her diet, and after she has reached puberty she will have outgrown these afflictions. Venus is conjunction Neptune in the fixed sign of Leo and square to Mars in Scorpio. These planets afflicted from fixed signs are apt to work in opposites, and Taurus, the throat, may be troublesome. After she has reached puberty there may be some trouble with painful menstruation.

We would advise learning to play stringed instruments, as Venus conjunction Neptune in Leo gives great love and ability for music especially that of the harp or violin.

VOCATIONAL

MARTHA B. M.

Born April 15, 1904

8:00 P. M.

Lat. 41 N., Long. 74 W.

Cusps of the Houses:

10th House, Leo 22; 11th House, Virgo 24; 12th House, Libra 21; Ascendant, Scorpio 12-43; 2nd House, Sagittarius 12; 3rd House, Capricorn 15.

Positions of the Planets:

Uranus 29-54, retrograde, Sagittarius; Saturn 19-23 Aquarius; Venus 3-34 Aries; Jupiter 11-3 Aries; Sun 25-36 Aries; Moon 27-9 Aries; Mars 6-52 Taurus; Mercury 14-14 Taurus; Neptune 3-26 Cancer; Dragon's Head 26-12 Virgo.

Here we have the chart of a young woman who has the forceful and masterful sign of Scorpio on the Ascendant. People born under this brusque and energetic sign can be a force for good if its great energy is used in a constructive manner. And this young woman has the Sun, the planet of authority, the ruler of the Midheaven, Leo, in conjunction with the magnetic Moon. These planets are also in another martial sign, the fiery sign of Aries, and in the 6th House, representing labor and the working people. The Sun is in its exaltation in Aries, and trine to the advanced and liberty-loving Uranus in the liberty-loving sign of Sagittarius. If Martha can use this wonderful force for the good of humanity, use it to do real constructive work for the people, center her interests on bettering the conditions of those in the employ of others, she will lay up many treasures in heaven.

These martial signs of Aries and Scorpio have also a dangerous side. They can become very selfish and often lead into the life of the senses. Or if afflicting planets are found in the horoscope, their dynamic energy is sometimes used destructively; they are apt to want to use force to accomplish their ends. This native has Mars in its detriment in Taurus; this planet expresses its cruel side most readily when in the home of Venus. But in this case Mars is sextile to the devotional Neptune, which is well placed in the watery and occult sign of Cancer. The advanced planet Uranus is also within orb of a trine to Mars, and Martha will be interested in and should use this martial force to bring about reform methods in the ranks of the laboring classes. She could do wonderful work in leading them into higher spiritual teachings.

We find Venus, the planet of love and pleasure, in the sign of its fall, Aries, conjunction Jupiter in the 5th House, pleasure, but in square to Neptune. This is a very much afflicted position of this pleasure-loving planet, despite the conjunction of the conservative Jupiter. Venus is also square to the unconventional Uranus, and this will bring dangers, especially as Uranus

is in the House of finances, the 2nd House. It will give this young woman a tendency to spend her money impulsively, and may lead her into a life of pleasure. Mercury, the planet of reason, is in the Venus sign of Taurus and square to Saturn. This will make it difficult for her to concentrate or accomplish much along mental lines. But if she would apply herself diligently and become a kindergarten teacher, her influence on the young would be very strong. She would be successful in this line of work. But our advice would be for her to take up domestic science and the care of a home and children, for she will marry within the next four years and a number of children will bless her home. A more noble vocation cannot be found than that of motherhood.

YOUR CHILD'S HOROSCOPE FREE!

We do not cast horoscopes for adults on any consideration; but *children are unsolved problems!* They have come to their parents for help and guidance, and it is of inestimable benefit to know their latent tendencies, that their good traits may be fostered and evil tendencies suppressed. Therefore we will give each month, in the Astral Ray department of this magazine, a short delineation of the character and tendencies of three or four children. However, we cannot guarantee a reading in every case, since the number of names received usually exceeds the number of readings to be given. *Parents who wish to take advantage of this opportunity must be YEARLY subscribers.*

If the stars should appear one night in a thousand years, how men would believe and adore and preserve for many generation the remembrance of the city of God which had been shown! But every night come out these preachers of beauty, and light the universe with their admonishing smile—*Emerson.*

When I am pure,
I shall have solved the mystery of life;
I shall be sure,
When I am free from hatred, lust and strife,
I am in Truth, and Truth abides in me;
I shall be safe, and sane, and wholly free,
When I am pure.

—James Allen.

Studies in The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

(Pages 113-121 Cosmo-Conception)

- Q. How is the spiritualization of vehicles accomplished?
- A. By the cultivation of the faculties of observation, discrimination, and memory; devotion to high ideals, prayer, concentration, persistence, and right use of the life forces.
- Q. Where is the real home of man, the Ego, the Thinker?
- A. In the Second Heaven. Here he dwells for centuries, assimilating the fruits of the last earth life and preparing the earth conditions which will be best suited for his next step in progress.
- Q. What is the dominant characteristic of the second heaven?
- A. It is harmonious sound vibration, which, as an elixir of life, builds into the three-fold spirit the quintessence of the three-fold body.
- Q. Is life in the second heaven an active one?
- A. It is exceedingly active and varied in many different ways.
- Q. What is accomplished there?
- A. The Ego assimilates the fruits of the last earth life and prepares the environment for a new physical existence.
- Q. Upon what are the inhabitants of the Heaven World at work?
- A. Upon the models of various parts of the earth, all of which are in the region of Concrete thought.
- Q. What is accomplished by this work?
- A. It alters the physical features of the earth, and brings about the gradual changes which vary its appearance, so that on each return to physical life a different environment has been prepared wherein new experiences may be gained.
- Q. Do we each have a hand in the making of the world?
- A. Yes. The world is just what we, ourselves, individually and collectively, have made it, and it will be in the future what we make it.
- Q. What does the occult scientist see in everything that happens?
- A. He sees a cause of a spiritual nature manifesting itself.
- Q. To what does he trace the prevalence and increasing frequency of seismic disturbances?
- A. To the materialistic thought of modern science.
- Q. Are such disturbances brought about by physical causes?
- A. They are, but behind these are spiritual causes.
- Q. How may this point be illustrated?
- A. We see two men conversing, one suddenly strikes the other, knocking him down. One observer may say that an angry thought knocked the man; another may scoff at this answer and declare that he saw the arm lifted and shoot out, knocking the man down; but if there had not first been the angry thought, the blow would not have been struck.
- Q. Is man's work in the Heaven World confined to the alteration of the surface of the earth?

- A. It is not. He is also actively engaged in learning how to build a body which shall afford a better means of expression.
- Q. What is man's destiny?
- A. To become a Creative Intelligence and he is serving his apprenticeship all the time. During his heaven life he is learning to build all kinds of bodies, the human included.
- Q. What do those whom we call dead do for us?
- A. They help to keep us alive, and they in turn are helped by the so-called "nature spirits," which they command.
- Q. How is man directed in this work?
- A. By Teachers from the higher creative Hierarchies, which helped him build his vehicles before he attained self-consciousness, in the same way that he now rebuilds his body in sleep.
- Q. How is man taught during heaven life?
- A. He is taught consciously. The painter is taught to build an accurate eye, capable of taking in a perfect perspective and of distinguishing colors and shades to a degree inconceivable among those not interested in color and light.
- Q. Upon what is the faculty of space perception dependent?
- A. Upon the delicate adjustment of the three semi-circular canals which are situated inside the ear, each pointing in one of the three dimensions of space.
- Q. Upon what are logical thought and mathematical ability dependent?
- A. Upon the accuracy of the adjustment of these semi-circular canals.
- Q. Is musical ability also dependent upon the same factor?
- A. It is, but in addition the musician requires extreme delicacy of the "fibres of Corti," of which there are about three thousand in the human ear, capable of interpreting about twenty-five gradations of tone.
- Q. How many gradations are responded to by these fibres in the ears of the majority of people?
- A. Not more than from three to ten, each.
- Q. What is the greatest degree of efficiency among ordinary musical people?
- A. About fifteen sounds to each fibre.
- Q. What does the master musician require?

- A. One who is able to interpret and bring down music from the Heaven World requires a still greater range than the others to be able to distinguish the different notes and detect the slightest discord.
- Q. Are persons who require organs of such exceeding delicacy for the expression of their faculties specially taken care of?
- A. They are, as the higher state if their development merits and demands.
- Q. What class ranks the highest in this respect?
- A. The musician, because, as a mode of expression for soul life, music reigns supreme.

THE LARGER VISION
(Continued from page 205)

the average practitioner faces is due to self-centered thoughts of the selfish patient. Give a person too much money or too much leisure or too much of anything, and the usual result is "attention-to-self," which in turn breeds disease. And the answer and cure for such cases is, naturally, a reversal of the process; a turning of thoughts away from self to thoughts of service; from sense to soul; from *Greed* to God. Give such a sufferer a prescription of service-to-humanity to perform, and you will at once start that circulation of healthful Ego-ism which enables the pure blood of self-less-ness to drive out the impurities of baser priorities.

So! Friend of my Soul! Arise! Prepare to Shine! Gird your loins for a Greater Goal! Get *The Larger Vision*!

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Children's Department

Nursery Chats

NORMAN MCLEOD

XVII POWER OF THOUGHT :

 HILDREN, you must get dressed and hurry down to breakfast, for today we shall go to the cemetery to decorate your dear father's grave."

Golden Locks responded by springing out of bed and hurrying into her clothes. Dimples made a wiry face and whined: "Oh, Mother, that's too far to walk. I don't like graveyards—they are ugly and smell musty. Why didn't you have father cremated?"

"Well, Dimples, I don't blame you for your dislike, but we had to bury him because where he died there was no crematory."

"The Gardener told me that if we could see clearly, we would never bury people in the ground. He said:—'When a man's *physical* body is buried, you can see lying right over the grave his *etheric* body, decaying and disintegrating at the same time as the physical.'"

"Yes, I know, Dimples, it is a nauseating sight, but under the circumstances we must do our best to offset it by implanting freshness and beauty with our flowers. Without the beauty of flowers and shrubbery, graveyards would be even more dismal for us and our departed friends to look upon. So you must come along to help carry the flowers."

Breakfast over, the flowers gathered and the many little household tasks completed, they walked to the cemetery—each with a basket on his arm of freshly-cut flowers, glistening with quivering raindrops of clearest crystal.

Arriving at the rickety old gate of the village cemetery Mother said: "Dimples, Golden Locks and I will hold your flowers if you will open the gate."

Without a word Dimples jerked and tugged and opened the gate.

Almost tuckered out from the morning's work and tiresome walk, they all sat down upon a rustic bench just inside the gate to rest.

"My! people don't seem to remember their friends very long after they have gone," Golden Locks remarked as if talking to herself, as she gazed around the cemetery at the forsaken plots with sunken graves.

Dimples exclaimed: "What's the use of working so hard to keep things pretty for them when they are dead? They are better off than we—they don't have to work in heaven, do they, Mother?"

"Why certainly, Dimples, and the harder they work in Heaven the easier they can work and enjoy living on earth. And our very thoughts here will hinder or help our friends in Heaven in their work. These gloomy burial grounds show the very cause of suffering and sorrow, death and decay. Look at Tom Brown's plot over there with the three sunken graves of his wife and children, and his own just freshly dug, the untrimmed sod, the broken-down fence half rotted away. Why there is a story in his thoughtless, slovenly, careless life; you can almost hear God telling through nature to all who care to look or listen: He disobeyed the laws of health and life, and he had no thoughts of kindness, he would not work to provide for his half-starved family, so now he is dead; and every time he looks back from the world where the dead live again, this slovenly burial place will remind and bring back to him three-fold the sorrow and suffering he caused by his carelessness and neglect in deed, in word, and in thought."

"But, Mother, we all die some day!"

"We all die, Golden Locks, because we poison our bodies by over-eating or neglecting to give them the proper thought and care. Some day we shall know how to live and conquer death—when we have learned that the Laws of Nature or God must be obeyed."

"It is getting late, so we must get to your father's grave and arrange our flowers."

Upon arriving at the neatly kept lot, Dimples asked, "Mother, did father know he would have to work in Heaven?"

"Yes, Dimples, he did; he often used to pray: 'Permit us to finish the work we are in, whether it be in life or whether it be in death.'"


As the words were softly spoken they felt the father embrace them in the fragrance of freshly-cut narcissus and lilies,—bringing sweet memories, sweet yet bitter.

"You can see now, Dimples, he did not want us to selfishly wish him back in his physical body—the body which he so often called. 'his Suit of Clothes.' He knew that 'thoughts are things' and that the gloomy thoughts of self-sympathizing relatives would hinder one who had just died. But we must hurry home now to our work. We shall see later just how thoughts affect these graves and all things on earth, when we look into the 'Rose of Thoughts.'"

The Story of Gypsie

ANITA RAU

VI—A CHANGE

 BEAUTIFUL Sunday morning it was, that memorable third day of the month of May, when two little travelers dressed in mourning, accompanied by a lady, boarded the train. Neither of them had ever enjoyed such a luxury before, and they watched with great interest the country as it flew by.

By and by the little fellow, tired of the continual rattling, fell asleep, while the girl took out of the tiny bundle beside her a school book in which she became intensely interested. From time to time she asked her lady companion questions.

"Where are we going?"

She received only the vague answer, "home."

"Will we find Mama there?" "I don't know."

"Will I go to school tomorrow and join my new class, for tomorrow is promotion day?" "I hope so." Then to herself, Gypsie, who was one of the little travelers reviewed all that she had learned so that she might be able to pass tomorrow's examination.

At last the train stopped. Johnny rubbed his sleepy eyes while his energetic sister put his cap on. The lady took their tiny bundle and Gypsie her beloved school book, then they stepped to the platform. The lady looked anxiously around for somebody. Presently an elderly gentleman, tall and stately, came toward them, asking the lady, "Are these the children for the commune of S?" She assented, showing

him some papers. All the while Gypsie was scrutinizing the newcomer from head to foot. He was tall, broad, well-built, and had a kind face surrounded by long, white, silken hair which fell gracefully over his shoulders and neck. He looked gently at the little ones. At his kind greeting Gypsie placed her little hand in his, looking fearlessly at him, and returned his greeting, while Johnny shyly slid behind his sister. After seeing that the papers were in order, they all stepped into a carriage and off they rolled toward the commune of S.

Leaving the city behind they reached a pleasant village where they stopped before a neat looking house in the midst of a garden, where Gypsie's eyes were delighted by the beautiful flowers.

She at last persuaded the crying child, who was frightened at the unfamiliar surroundings and unknown people, to follow her up the stairs and enter the house as she was bid to do by the gentleman and the lady.

She could not understand what was going to be done, nor why she was here, but so many things had happened since father's death and so many changes had come that she was not surprised at anything. Yet she had always rather liked changes and was always on the lookout for something new. All seemed to her like a dream. No wonder she expected every minute to meet the angel of her dream of long ago, to take her where her mother would be.

(To be continued)

Nutrition and Health

Some Fundamental Rules of Natural Dietetics

MARGARET WOLFF

(Continued from September)



CERTAIN amount of liquids is necessary in the digestive process, but remember that the water provided in the fruits and vegetables answers this need in a much more wholesome and effective manner than mere drinking water. If you omit fresh fruit and raw green vegetables from your diet, the gallons of water with which you may "flush" your system will not add to your health. Why? Because apart from the fluid, the eliminative properties of the *organic minerals* present in fruit and vegetables are required to dissolve the remnants from the other foods and to neutralize their acids. The minerals contained in water which are inorganic cannot accomplish this task. Furthermore, the bulk furnished by the skins and fibre of the fruit and vegetables serves in the aforementioned capacity of a broom for the removal of waste matter.

The food substances needed by the human body for its perfect nourishment and the maintenance of its health and strength can be divided into five groups, namely proteins, starches, fats, sugars, and organic minerals. The last group is as important as the four others taken together. One-half of our daily food should consist of the first four groups, in about equal proportions, the other half of the last group. Mark this well and remember it when regulating your diet: *fifty per cent of your daily food should consist of organic minerals*. Since the organic minerals (iron, sodium, calcium, magnesium, etc.) predominate in fruit and vegetables, you will realize the enormous importance of these two foods.

The proteins, starches, fats, and sugars build muscle and tissue, produce heat and energy; the organic minerals build bones, nerves and blood, endow the muscles with stamina, and the tissues

with firmness of fibre. Rickets, bad teeth, and premature baldness are amongst the many detriments due to a diet deficient in fruit and green vegetables and consequently in organic minerals.

Fruit is not a luxury, as many people wrongly surmise, but a most necessary food without which the health of the body cannot be maintained. If you say that fruit does not agree with you, this is a sign that other unnatural food has left in your system certain poisons upon which the poison expelling, medicinal qualities of the fruit immediately begin to act, and the discomfort experienced is due to the battle fought for you by your friend, the fruit, against your enemies, the putrefying remnants of other foods. Are you not foolish to blame your friend and to continue your alliance with your enemies, the flesh foods, white bread, devitalized starches, and commercial sugar? If the purest, cleanest, and most luscious food grown for your greatest benefit in nature's own garden seems to disagree with you, there is something wrong with your system. Heed the warning given by nature herself and remove the causes of this wrong condition, by abstaining from the acid-forming unnatural foods, and you will realize that only benefits can result from fruit eating. Mark this, acidity of the stomach is not caused by fruit, but by flesh foods, white flour products, white sugar, tea, coffee, or an over amount of vegetable proteids.

Fruit and vegetables, especially the green, leafy vegetables, are the natural preventatives of acid diseases. Why? Because the proteins, starches, fats, and sugars, which in the process of digestion liberate poisonous waste matter, are acid-forming substances, whereas it is in the nature of the organic minerals to neutralize and eliminate acids and to clear the system of the by-products left by the other substances.

Fruits are natural tonics and stimulants, medicines, blood purifiers, and antiseptics.

In case of a cold, it is advisable to abstain from all food for a day or two, with the exception of fruit and fruit juices. Pineapple and pineapple juice are to be recommended for their beneficial effect on the throat and respiratory organs.

Do not spoil the wholesomeness of fruit by canning and jammaking. Next to the fresh ripe fruit, the dried fruit is the best, but only the sun dried fruit should be used, not the harmful sulphur-dried kind.

For some people it seems to be better not to combine cereals with tart fruits, which are wrongly called "acid" fruits, at the same meal. They should eat sweet fruits only in combination with cereal foods, and partake of the other fruits or their juices between meal times, preferably at arising or before retiring. Fresh fruit juice or the water in which dried prunes or figs have been soaked, taken in the early morning before breakfast stimulates the bowel action.

The apple, which can always be obtained even in northern climates, is amongst the most valuable of all fruits.

Vegetables in order to retain as much as possible of their food value should either be steamed or boiled in the smallest possible amount of water and served in their own juices. The vegetable peelings, the coarse outside leaves of the green vegetables, the hard parts of the roots, should be used for the making of soups. Tomatoes and cucumbers should not be peeled. Potatoes should be boiled in their skins, preferably baked in them, and the skins eaten, if not too tough.

Besides butter, only vegetable fats should be used and these sparingly, since all natural foods contain natural oils.

Strong spices, highly seasoned dishes, condiments, pepper, and vinegar should be avoided, and salt used very sparingly. Use lemon juice instead of vinegar. Lemon juice promotes digestion, vinegar retards it.

Acquire the habit of sipping all liquids, water included, instead of gulping them.

Buttermilk or thick clabbered milk is often more easily digested than sweet milk, and is to be recommended for its cleansing qualities.

Amongst the many vegetables to be eaten raw

are lettuce, cos lettuce or romaine, chicory, endive, cabbage (cold slaw), watercress, mustard cress, dandelion, New Zealand spinach, dock, sorrel, parsley, celery, radishes, cucumbers, tomatoes, raw grated or flaked carrot, raw grated or flaked beet, onion, etc. The raw onion is not only an excellent blood purifier but also a nerve tonic, and has a beneficent influence on the breathing organs. In cases of nervousness, insomnia, colds, and throat and lung trouble an onion sandwich at night before retiring is to be recommended. Soak the raw onion in salted water, then chop finely and spread in a thick layer between buttered slices of bread.

On account of their richness in organic minerals and vitamins the leafy green vegetables are important above all other vegetables, and lettuce is the foremost. It should be eaten daily and form the chief constituent of all raw salads. Lettuce is your natural iron tonic.

Artificial tonics in which the iron or other minerals contained, even though extracted from vegetables, are inorganic, instead of organic, cannot be assimilated and are harmful.

Make it a strict rule to have one meal a day composed entirely of uncooked food, that is of fresh raw fruit, or fresh raw vegetables. Why? Because these foods which help you digest the other foods, purify your system, and build your nerves, blood, and bones, are much more potent in their raw state. Cooking does not destroy the organic minerals and vitamins, but it diminishes their potency.

As in the outer layers of the grain, so the vitamins prevail in the skins and close to the skins of fruits. Therefore it is important that fruit should not be peeled.

What are vitamins? They are subtle, rarefied substances which chemistry cannot analyze, yet which are present in all natural, living foods. The word means *living substance*. Vitamins are not food elements, but they permeate and vitalize every food element. Without their life-instilling presence a food product becomes dead, inorganic, and devoid of its health promoting qualities, as we have seen in the case of refined cereals and the white sugar. The vitamins have a particular affinity for organic minerals, and all foods abounding in the latter are also rich in vitamins. They are carriers of the sun force and represent the life principle of our food.

Bird Butchery

He prayeth well who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things both great and small;
For the dear GOD who loveth us
He made and loveth all.

—Coleridge.

Are you aware of the fact, my dear friend, that when you wear feathers you are (indirectly) helping in the slaughter of our most beautiful song-birds, such as ospreys, jays, herons, egrets, etc?

Do you know that on the altar of fashion are sacrificed yearly, the world over, the lives of over 50,000,000 innocent birds? Do you know that you, yes, I mean you, have your share in this wholesale destruction of life?

"For a tooth of a feather to gratify human vanity, forests are silenced and communities littered with the dead and dying. Beautiful beings that fill groves with songs and juvenility are compelled to sprawl lifeless and disheveled on the heads of unconscionable sillies." Know that every time you buy feathers you are paying a portion of the money to the murderer. Did you ever hear of cause and effect? I suppose you have; then know that you (if you use feathers) are the real cause of this horrible butchery.

Remove the cause, substitute flowers and ribbons for the adornment of your hats, and murder and suffering will no more be inflicted upon defenseless birds. Your conscience, too (if you have any,) will no more be tainted with the blood of the victims. Cease to contribute your money to the furtherance of bloodshed. You can easily dispose of it to some nobler cause.

Were you to read accounts of persons who have happened to visit some of the bird rookeries, your blood (if normal) would soon boil with indignation. The birds are being shot down (by the women's agents) while they brood over their young. Then they can be easily killed, for the mother birds refuse to desert their young. The young birds usually drop out of the nests and die of starvation.

My tender-hearted woman reader, do you know that the feather you so pleasantly wear was most probably plucked out from its victim alive? Read: "The most expert plume hunters say that by shooting (egrets) there is danger of breaking or soiling the plumes when the birds fall off trees or from the air. Consequently, they prefer to net or trap the birds and *tear the plumes from the backs of their living victims*. Often their last moments are further harrassed by encounters with water-rats and snakes that lie in wait for their defenseless prey. Foxes and wildcats also run riot among the young birds, which literally fall from their nests into their jaws."

By destroying the insect eating birds we cause poorer crops; we must pay higher prices for our foodstuffs. The loss of last year's cotton crop alone, according to Government statistics, was from \$25,000,000 to \$30,000,000.

Women! let those beautifiers of nature chirp and sing for us all, rather than adorn your hats with their feathers and corpses.

Be humane and kind to all creatures. We are all mortal. Live and let live. For, after all, we can hardly tell who, in the eyes of nature, is the more useful creature. We all have a common origin. Our mother earth is beneficent to all of us. The sun warms us all. The most sacred thing on earth is life. That divine spark is precious to all. The most precious words ever written are: "Thou shalt not kill."

—M. I. Littauer in "Herald of Health."

THE CLEAR VISION

When, with bowed head,
And silent-streaming tears,
With mingled hopes and fears,
To earth we yield our dead;
The Saints with clearer sight,
Do cry in glad accord,—
"A soul released from prison
Is risen, is risen,—
Is risen to the glory of the Lord."

—John Oxenham.

Menus from Mt. Ecclesia

—BREAKFAST—

Baked Apples Boiled Rice and Cream
 Corn Muffins and Honey
 Cereal Coffee Milk

—DINNER—

Cream of Onion Soup
 Eggplant and Potatoes Au Gratin
 Stewed Tomatoes
 Entire Wheat Bread and Butter Milk

—SUPPER—

Cauliflower and Beet Salad
 Fresh Tomato Sandwiches
 Bread and Apple Pudding
 Milk

Recipes

Cream of Onion Soup

Peel six medium sized onions, slice into soup kettle with two tablespoons of butter, allowing to fry until it reaches a light yellow. Add one cup of water, allowing to boil for 30 minutes; run through a colander, then add three cups of hot skimmed milk. Season and serve with crackers.

Eggplant and Potatoes Au Gratin

Boil potatoes with jackets in salted water. Allow to cool. Peel and slice, covering the bottom of an oiled baking pan with sliced potatoes. Peel and cut eggplant into small dice about one-half inch thick. Put one layer of eggplant, another layer of potatoes, grating cheese over the top. Season with salt and celery-salt. Pour over this enough milk to cover. Place in oven and bake until well browned.

Cauliflower and Beet Salad

Boil fresh crisp cauliflower in salted water for 25 minutes. Drain and cool. Boil beets in separate pot until tender; allow them to cool in the water in which they were boiled. Peel and slice. Place small pieces of cauliflower and the sliced beets on a plate garnished with lettuce. Serve with French dressing.

Bread and Apple Pudding

Place a layer of thin sliced stale bread in an oiled baking dish, then a layer of sliced tart cooking apples; sprinkle with sugar; then another layer of bread and apples, the layer on

top to consist of bread. Sprinkle with sugar and cinnamon, and pour over this enough boiled skimmed milk into which two tablespoons of butter have been dissolved, so that the bread is moistened. Place in oven and bake until well browned.

EPHEMERIDES BOUND

We are now ready to receive orders for "Simplified Scientific Ephemeris" bound in cloth and sewed on tape to make the binding extra durable. The set consists of 60 pamphlets covering the period from 1860 to 1919. At the regular price of 25c a year, the set would cost \$15 unbound. We sell them bound in three volumes of 20 years each, \$17 for the three post free.

Single volumes of 20 years may be had for \$5.75, post free.

CHRISTIAN MYSTICISM

A course of monthly letters and lessons are issued by the Rosicrucian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request the General Secretary may admit students to the preliminary degree, but advancement in the higher degrees depends upon merit.

1921 Ephemeris

This is just off the press and now ready for delivery. Orders will be filled the day received.

The Rosy Cross Healing Circle

Elizabethtown, N. Y., July 28, 1920.

Dear Friends:

Just a few words saying that I am feeling very well and am getting stronger every day. This is a wonderful country in the mountains; it can't help but make a person feel good. But, dear friends, you are responsible for my good health. If it were not for the help that you have given me, I would not be here now. I thank you again for being so kind to me and I am as ever,

Respectfully yours,

A. D.

West New York, N. J., Aug. 10th, 1920.

Dear Friends:

I woke up today to find the Invisible Healers with me and felt them working on me for about two hours. They give me hope for the future.

Sincerely,

J. A. R.

Portland, Ore.

Dear Friends:

Did I write you what a jubilant thrill possessed me when I caught the first glimpse of those plans for the Ecclesia? To think of the glorious realization of that promise given to Mr. Heindel! My widow's mite will possibly pay for *two* bricks:—wish it were larger, and I also wish I could talk more about this great good coming to us.

With love,

J. A.

Belfair, Wash., Aug. 22, 1920.

Rosicrucian Fellowship,

Healing Department,

Oceanside, Calif.

Dear Friends and Helpers:

My improvement has been almost miraculous during the last few days and I thank the Heavenly Father and you, dear friends, for helping me.

Physically I am almost entirely well, and the other trouble is not annoying me nearly as much as it did only a short time ago.

Gratefully yours,

A. M. B.

Denver, Colo., May 18, 1920.

Rosicrucian Fellowship,

Oceanside, Calif.

Dear Friends:

I am feeling wonderfully well. The dizziness and pain in my side have almost disappeared, and the stiffness in my knees and ankles is much better. I cannot find words to express my thankfulness to the Invisible Helpers. My cough is entirely gone, and so is my stomach trouble, so I am sure now that with the help of the Healers I shall be well and strong again in a short time. God bless them in their valuable work.

Mrs. F. H.

HEALING DATES

October.....4—10—18—25—31

November.....7—14—21—28

December.....4—11—19—25—31

Healing meetings are held in the Pro Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour of service is about 6:30 p. m. The virtue of the Cardinal Sign is dynamic energy which they infuse into every enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 6:30 p. m., meditate on Health, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief.

At the same time visualize the Pro Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

We print herewith some letters from people who have been helped, also a list of dates on which Healing Meetings are held.

Echoes from Mt. Ecclesia.

The Spiritual Significance of the Ecclesia

CORINNE S. DUNKLEE

Not very long ago the writer was privileged to participate in a most beautiful experience on the plane that we know as the Dream World. Under the guidance of a great Spirit, a number of probationers who are striving to qualify as Invisible Helpers, found themselves, seemingly, in the ward of a large hospital. Each one carried a shining receptacle filled with some rare essence, so fine and so ethereal that it resembled a misty web of woven sunlight. This luminous substance we were privileged to sprinkle upon the inmates of the ward. The effect was marvelous and instantaneous. Every patient appeared to imbibe a portion of that wonderful shining throughout his body. So complete was the transformation that one almost expected to hear again those blessed words ringing down through the ages: "Thy sins are forgiven thee; take up thy bed and walk."

The real meaning of this beautiful experience brought from the Dream World is taking tangible shape in The Ecclesia, the Temple of Healing, that is day by day rising higher and higher, upon Inspiration Point at Mount Ecclesia. Great souls have come from far and near to offer their services for the sacred work. And joyously each day they go forth to their labor of love.

Like Manson's Temple, "it is no dead pile of stones and unmeaning timbers, it is a Living Thing" that is being built of love and sacrifice, the aspirations and highest ideals of human souls. Ofttimes to the sensitive ones there is a great hovering as of white wings above it, wings formed of the prayers and blessings that are daily being showered there from all parts of the world. Already a holy calm pervades the place, while the chanting of an invisible choir seems to sing around it: All ye who enter here to serve must have clean hands and a pure heart.

When the physical structure is completed, the real building will have just begun; for that consists in the forming of soul qualities in the daily lives of those who minister there. With-

in each "living temple" there must be erected an altar upon which is laid the daily sacrifice of self, and where is ever kept burning the light of love and service for humanity. Just in proportion as this is done will be given to those who are accounted worthy, the blessed privilege of ministering to suffering humanity with the luminous, shining substance.

Is this not the clarion call of spirit for "whomsoever will" to begin the great initial work of the Aquarian Age? What a most blessed privilege is ours to contribute, not only love and prayers but financial support as well, for the construction of the material edifice, the outer confines, as it were, of this holy Temple.

Do all the students fully realize how the donations that represent a personal sacrifice and the best and highest love of the heart, will return to them a thousandfold in soul growth?

A devoted band of workers are here at Headquarters to perform the physical labor. It remains for the other students to see that the financial side of the work is not overlooked. The Temple must be ready for the dedication service on Christmas Eve. So, will not every one respond with a love-offering for the Christ, in order that the building may be ready at the stipulated time? Those who are not able to be here in person for that memorable service will feel an added impetus of love and strength that will lift the soul close up to the realms of spirit. And they in turn shall radiate a blessing upon those with whom they commune.

When the required number of sufficiently strong esoteric students have banded themselves together in selfless concentration to the work, a great healing vibration shall be sent out over the world, which, as to the strains of some divine music, shall be merged into the law of love; for in the last analysis the two are one. The cosmic goal toward which we strive, the divine formulæ of the Christ, is that the great lover shall become the great healer, and he who loves enough shall be made whole.

A Vision From Victoria, B. C.

DR. E. L. HODGES

WHAT HAPPENED AT MT. ECCLESIA ON JUNE 29, 1920, AS SEEN BY A STUDENT

Around or over the place where the ground was being broken for the Ecclesia were four large search lights. They faced north, south, east, and west. The one facing south seemed to be situated about seven feet from the one facing north. The same was true of the two facing east and west. This made a circle, the diameter of which was about seven feet.

The faces of the search lights appeared about twelve inches in diameter. The one facing south was the first to radiate light, next the one to the east, then the west, and lastly the one facing north. The light was pure white and radiated in such a way that at about fifty paces the rays from each fused with those to either side of it, so that beyond this point all space was flooded with a light of great brilliancy.

Then from out the place where the ground was broken, within the circle made by the

search-lights a rich golden colored cloud formed. It grew rapidly and after passing and enclosing the search lights, it tinted every ray emanating therefrom. Then all that was brilliantly white became softened and mellowed, and the whole space became an entrancing vision. At this moment a rainbow over-arched the place, one end resting upon the ground to the east, the other upon the ground to the west. In another moment beneath the arched rainbow out from where the ground was broken and from whence the cloud of gold had come, came a cloud of blue, the Ray of the Father, the Healing Ray; it enveloped the earth and filled the firmament. Then all passed away. At this instant in our midst appeared the All-Seeing Eye. Then it vanished and our prayers ceased, our purpose having been accomplished.

Our sitting began at 11:55 A. M. and lasted until 12:02 P. M., seven minutes, short but eventful.

THE TRAINING SCHOOL FOR LECTURERS

The preparations for launching our Training School are well under way. The final selection of a teacher of Oratory and English has not yet been made but will undoubtedly be done within a few days. The department of Rosierucian Philosophy and Astrology will be presided over by one of our own members.

We have several students already at Headquarters who will enter the school. Responses to our letter of notification regarding the school are coming in, and we believe the school will be opened under auspicious circumstances. The need for lecturers to carry the Rosierucian message to the people is great, and we are confident that the school will meet that need.

All who contemplate entering it should communicate with us at the earliest date possible, so that the necessary preparations may be made.

A New Book

By Max Heindel

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Book Reviews

Editor's Note: We do not carry the books reviewed below. They can be obtained from the publishers noted.

Michael Forth, by Mary Johnston. Haper, c. 1919.

In a novel of little plot and less incident Miss Johnston again depicts the spiritual unfoldment of a man and a woman, and in a lesser way the awakening of the Old South, that stronghold of conservatism, to the progression of religious ideals.

The story deals with the growth of one Micheal Forth, a mining engineer of the early eighties, who in boyhood sensed the possibilities "of powers, which might not, yet might, at last lead from physical into higher types of engineering." His friendship with Miriam, deepening into a love which is more a recognition of identity than what the world is wont to call love, is the vital factor of this development. In him is seen the practical visionary of an age to come, whose powerful capacities are bent to the healing of social disease. In Miriam, the feminine counterpart, is vested the powers of the great mother, whose children are all humanity—the nurse of executive ability and psychic discernment, whose greatness exists in "the power of liking and loving." The minor characters and the scenes of the writer's own South form the background for the leisurely unwinding of the plot.

The three-fold theme postulates the mental, economic, and spiritual independence of the married woman, the continuity of life and the oneness of all existing beings of God's universe. The doctrine of the Brotherhood of Man is replaced by a belief in the inherence, the interpenetration of all consciousness, the merging of the "you" and "me" into one person.

In the sanctuary of the inner nature exist the larger spaces where our beloved dead may walk and cognize us, and we, them, as was never possible in physical embodiment.

Liberation consists in deliverance from petty thoughts, satisfactions, aspirations.

The theme and style of "Michael Forth" will deny it to the large thrill-demanding public, but for the awakening ones the claim of kinship is inevitable.

Health and Attainment Through Cosmic Vibrations, by Llewellyn George, Press of the Astrological Bulletin, c., 1920

"Health and Attainment Through Cosmic Vibrations," apart from its intrinsic merits, is remarkable as being the combination of two hitherto supposedly contradictory elements, the astrological theory of planetary influence and the "mind over matter" doctrine of the mental sci-

entists. The cheerful philosophy of service may be epitomized in the words of the introduction: "Smile, encourage, inspire. In this work lies the secret of the joy of living, the peace that passeth understanding" * * * "This is the 'Great Work.' Count the day lost that does not include in your activities some word, some deed, that adds to the sunshine of life—the progress of the race." All phases of creative thought and of wholesome living are touched upon in the same reassuring and encouraging vein. This little book, coming from the pen of the editor of "The Astrological Bulletin," will be of special interest to students of astrology, particularly since it embodies the most practical methods of "helping one's stars" in the production of real graciousness of character.

The Chemistry of Life, by George W. Carey. Chemistry of Life Co., c. 1920.

In this statement of a new theory of the cause and cure of disease, the author gives his attention to the discussion of biochemical principles, chemical constituents of the blood and tissues, the operation of the organic salts of the human organism, together with chemical formulae. The style is popular rather than scientific, while the treatment is frequently from the esoteric side. Claiming that the mineral salts of the physical body are intelligent entities, operated by divinely guided powers working as chemical affinity. Mr. Carey attempts to show that a break in the molecular chain of these salts is the only cause of disease. Characterizing all classification of causes productive of disease as "the insanity of science," the author rejects with contempt the germ theory, substituting in its place his speculation that all physical disorder has its primary cause in a deficiency or excess of chemical substance in the body. This theory denies that any contraction of disease has ever occurred or ever can occur. The existence of any superphysical cause for malady or of any superphysical vehicle contributing to such condition has not appeared to Mr. Carey to be worthy of consideration. The extension or quickening of mental perceptions is occasioned by physical means purely: "Increase the activity of the brain cells by supplying more of the dynamic molecules of the blood known as mineral or cell-salts, of lime, potash, sodium, iron, magnesia, silica, and we see mental truths that we could not sense at lower or natural rates of motion, although the lower rate may manifest ordinary health."

"The Chemistry of Human Life" will be of considerable interest to students of biochemistry and to those who recognize in all revolutionary theories, strivings for a truth as yet unmanifested but the discovery of which is imminent.

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HIS remarkable book by Max Heindel marks an entirely new departure in mystic literature.

For the first time in history the *Western Wisdom Teaching* concerning Life and Being which the Rosicrucians have guarded for centuries, is here given by an authorized messenger, for it is held that the world is ready to receive this advanced science of the soul, the religious philosophy of the Aquarian Age, now at hand.

The existing soul-hunger, and the satisfying nature of the Rosicrucian teachings are equally well attested by the phenomenal sale of this great book, and the many thousands of letters received by the author from grateful students located all over the world, who testify that they have found in this book what they have long sought elsewhere in vain.

The wide scope of the book is indicated by the note on the title-page, in which it is stated to be "an elementary treatise upon man's past evolution, present constitution and future development."

We give herewith some headings of chapters and subdivisions as a slight indication of what is contained in this mine of mystic light and knowledge.

Rosicrucian Fellowship

International Headquarters

OCEANSIDE,

CALIFORNIA

Partial List of Contents

PART I.

- The Visible and Invisible Worlds, with two diagrams.
- The Four Kingdoms, with two diagrams showing their vehicles and stage of consciousness.
- Man and the Method of Evolution. Spirit, Soul and Body; Thought, Memory and Soul-growth. The conscious, subconscious and super-conscious mind. The science of death, the beneficence of purgatory, life in heaven; preparation for re-birth.
- Re-birth and the Law of Consequence. Wine as a factor in evolution. An authentic story proving re-birth.

PART II.

- The Relation of Man to God, with diagram.
- The Scheme of Evolution. A general outline, with diagram of the Seven World Periods.
- The Path of Evolution. Cosmic Days of active work and Cosmic Nights of passive contemplation.
- The Work of Evolution. How the Cherubim, Seraphim, Archangels and Angels helped.
- Genesis and Evolution of Our Solar System. Chaos the seedground of Cosmos; Birth of the Planets, Planetary Spirits.
- Evolution of the Earth. The Moon, the eighth sphere of retrogression. Birth of the Individual, Separation into Sexes, Lucifer Spirits and the Fall, Sixteen Paths to Destruction.

PART III.

- Christ and His Mission. "Peace on Earth" and "Not Peace, but a Sword." The Star of Bethlehem, the heart an anomaly, the Mystery of Golgotha and the cleansing blood.
- Future Development and Initiation. The Symbolism of the Caduceus, Alchemy and Soul-growth.
- The Method of Acquiring First-hand Knowledge. Western Methods for Western People, Esoteric Training, how the inner vehicle is built.
- The Constitution of the Earth and Volcanic Eruptions.
- Christian Rozenkreuz and the Order of Rosicrucians. The Rosicrucian Initiation.